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... in this issue:

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Good and Bad --- Social Weeks in Canada --- The Migration
of the Orange --- The Short-Lived American College at Muen-
ster (III) --- Warder's Review --- The Social Apostolate.

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CORPORATE AND DYNAMIC CHRISTIANITY

THOUGH it is quite true that ideas are endowed with inherent power, they cannot exert this power on any worth while scale and in a really socially effective manner, unless they become diffused within a social environment and consolidate into conscious public opinion. When an idea is held corporately by a group as a common conviction it becomes a social force which determines practical attitudes and results in concerted action. It is only then that the idea functions as an active transforming ferment and constructive agency. In this sense we speak of a Catholic consciousness, of a Catholic mind and of Catholic thought.

Catholic thought is a social phenomenon. Where it exists in a vigorous condition it constitutes a powerful influence which makes itself felt in the whole sphere of social as well as individual life; it produces what we might appropriately call a Catholic atmosphere and surrounds the individual with directing, steady-ing and formative aid of every kind. Where Catholic thought and the concrete social expression of the Catholic way of life which it brings about do not exist, the individual is left to himself in his struggles, and his striving finds no support in his social contacts; there is no co-operation but only isolated efforts; there are no helpful currents that carry him along and ease his onward progress; even though many go the same way they do not lend to each other the mutual assistance and strength that are derived from a life that is shared and lived together.

Association evokes new powers, gives birth to new enthusiasms, infuses new courage, multiplies the strength of the separate individuals and lifts each individual to a higher level of performance. We have biblical warrant for these assertions in the following passages: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he had none to lift him up" (Eccles. iv, 9). "A brother that is helped by his brother is like a strong city" (Prov. xviii, 19).

To breathe in an atmosphere of Catholic thought and to experience the bracing influences of corporate Catholic life is a supreme ad-vantage. It is a blessing for which we can never be grateful enough. In a preponderantly

non-Catholic country Catholic corporate life creates amid the surrounding barrenness of worldliness an oasis in which refreshing and reinvigorating fountains gush forth, and in which, therefore, the individual religious life may ever be renewed. In view of this it is not difficult to see how vitally important it becomes to build up Catholic thought and Catholic religious corporatism. Christianity entered into this world in the form of a society. From the outset it was a community in which definite customs, traditions, usages, mores developed. The Christian community was the matrix in which the personality, the character, the whole life of the individual were molded. Christianization was a process of assimilating the spirit that pervaded the community and entered into the individual by a thousand channels and multiform daily contacts. The community protected, fostered and stimulated the religious life of the individual, who lived in this community somewhat like the chrysalis in its protective envelope.

Something of that individualism which disrupted all modern social life has also entered into the religious life of Catholics. While the official bonds remain unimpaired, the ties that bind Catholic to Catholic within the group have become weakened. In all its aspects Christianity is keyed to a social note and geared to corporate activity. While it is deeply personal, it is in no sense individualistic. Individuality is a separatistic tendency, but the person can direct all tendencies toward one common end.

The lost, or enfeebled, sense of unity is being restored in our days by a stronger emphasis on liturgy, which is corporate worship, and Catholic Action, which, according to Pius XI, "consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops." The theological background of Catholic corporatism is formed by the inspiring doctrines of the Kingdom of God, the King-ship of Christ and of the Church as the Mystical Body of Christ. The latter doctrine sets into relief the significant fact that the organic unity and solidarity of the Church is of a far

higher order and of a superior type than that of any human society. Surely, Catholic corporatism could not be more realistically and impressively expressed than in the words of St. Paul: "So we, being many, are one body in Christ; and every one members one of another" (Rom. xii, 5).

These are the objective facts but they must enter into the mind and consciousness of each individual and release corresponding subjective responses of the intellectual, affective and volitional side of man. If Catholics are bound to each other in Christ, the logical consequence ought to be that they have toward each other a genuine fellow feeling and that they cultivate among themselves active fellowship. Out of the realization of Catholic solidarity grows a keen and vivid interest in all things Catholic. Interest is the acid test of community feeling. By a slight variation, the famous dictum of Terence, *Homo sum; humani nihil a me alienum puto*, may be converted into a slogan expressive of the sentiment of Catholic solidarity: *Catholicus sum; Catholici nihil a me alienum puto* (I am a Catholic; I deem nothing Catholic alien to me).

Catholic Thought. Man is guided by thought which is the directive factor in all truly human activity. Accordingly, if there is a Catholic way of living there must also be a Catholic way of thinking. This Catholic thought is a corporate product and the individual possesses it only to the extent that he remains in close union with the Catholic community. Associations color our thought; hence, when a Catholic cultivates chiefly non-Catholic associations his thought inevitably takes on a secularistic cast.

Catholic thought is a body of truths bearing on all questions of life. Its core is faith, but besides faith it comprises inferences from, and applications of, revealed doctrine. It contains a world view, value judgments, moral estimates and practical rules of conduct. Catholic thought is bodied forth objectively in devotional practices, literature, art, architecture and festivals. It is the norm for individual thinking and the touchstone of loyalty to the Church. Catholic thought (note that we are not speaking of the deposit of faith) exists in individual Catholics in varying degrees. The more one opens his mind to it the fuller will his own personal religious thinking develop.

The barrenness of the individual mind is well known; personal thought requires fructification from the intellectual contact with large groups. Moreover the judgment of the individual is subject to aberrations and perversions of every kind. Only by contact with the collective thought of the Catholic community is the individual mind kept free from contamination. If a doubt occurs, it can be settled by recourse to the collective wisdom of fellow-Catholics. In this consensus is to be found also the proper corrective for the deviations and disturbances of

judgment due to the influence of passion and self love.

The common Catholic thought acts in the individual mind like a wholesome leaven. It engenders a sure sense of Catholic values and imparts to conscience a keen sensitiveness and responsiveness in practical matters. The coherence and soundness of this common thought furnish an impregnable defensive armor against the false philosophies that are rampant. The vital point here is that Catholic thought and the advantages accruing therefrom can be enjoyed only by participation in the intellectual life of the Catholic community. Individualism, separatism, self-centredness are destructive of the Catholic and Christian spirit. We must live with one another, for one another and in communion with one another.

Catholic Corporatism. If Catholicism has lost its influence on social and public life, this is to be attributed to the fact that too many Catholics have become individualists and isolationists in their religious practices. The individualistic infiltrations of Protestantism have seeped with disastrous effect into the Catholic community. There are numerous devout Catholics but with regard to one another they exist in hermitlike seclusion. Thus the spiritual force innate in Catholicism could not become socially effective. Before Catholicism can again become a decisive factor in world reconstruction it will be necessary that in the ranks of Catholics themselves the sense of corporate-ness be reborn or at least reinforced. In the Gospel Christ calls Himself the vine and Christians the branches. The figure is highly instructive. The branch and the leaf live by the vital sap that flows into them from the vine. But each single branch and each single leaf contributes something to the life of the entire vine. When the leaf catches the sunshine and by its magic power converts the elements of the air into nourishing food, it does not retain the nutriment distilled for itself but communicates what it has produced to every other leaf. No part lives for itself but each part lives for every other part and for the whole. There is a tremendous dynamism in this corporate sense of our oneness in Christ. The center of gravity must be reshifted from individual religion to social and corporate religion. Doing things together is not only natural to man but also pleasing. Teamwork makes us do things better and with greater joy. When we act alone we cannot work up much enthusiasm. If anything has the tendency to unite men it is religion, for in religion our interests are identical. Instead of losing by sharing we are enriched.

Catholic Action. Catholic Action is the expression of Catholic corporate life. In Catholic Action we work for others and more particularly for the corporate well being of the Church. Catholic Action tightens bonds that have been loosened; it binds the individual Catholics to each other and unites them in a stronger man-

ner with the parish and with the diocese. It draws laity and clergy and hierarchy together. Its keynote is corporate participation of all in the work of the Church. Its aim is to harmonize and gather the scattered forces and concentrate them on one objective. Since Catholic Action is the outgrowth of the corporate consciousness of the Church it will in turn react on this consciousness and deepen the corporate life of the Church in all respects. Individual zeal and fervor will flow into broader channels.

When Catholic corporatism, which suffered a fatal disintegration in the corrosive atmosphere of modern liberalism and individualism, shall have been restored to its full extent in thought, worship and action, the scandalous phenomenon of the divided life in the individual Catholic will disappear, and the impact of the spiritual social forces of the Church on world affairs will make itself powerfully and beneficially felt.

C. BRUEHL, Ph.D.
St. Charles Seminary
Overbrook, Pa.

INTERNATIONALISM, GOOD AND BAD

NOW that exaggerated Nationalism has been discovered to be a dangerous heresy, the pendulum set in motion by man's shortsightedness and folly is apt to swing too far in the other direction, toward the glorification of Internationalism. Dyed red, it is the aim of the class-conscious proletariat in not a few countries of the world. Others hark back to the idea of a World Republic, the Utopia once dear to the *philosophes* of a rationalistic trend of mind, whose dream was so rudely shattered by the wars which ravaged Europe from 1791 to 1815. In addition there are those, and they at present occupy the forefront of the stage, who praise and propagate Union Now as the certain road to peace and plenty. None of them show proper regard for the nature of man, the lessons of history, for tradition, the sovereign rights of nations, and the very factors of an economic kind, which in no small measure have accounted for more than one war of our days.

Evidently the Primate of Hungary mistrusts diverse internationalists as well as their efforts. According to the Catholic International Press Agency, of Fribourg in Switzerland, Cardinal Seredi not long ago addressed a message to the Hungarian nation from the Basilica at Esztergon, warning his people against the stealthy efforts being made to undermine sound national thought and independence, both the result of a long and noble history.

"We dare not adopt any kind of Internationalism," the Cardinal declared, "nor should we flirt with Internationalism of any kind. No matter from what source the offer may emanate, or how seductive may be the ideological aspect of what is intended to lead us astray or to detach us from our Hungarian entity, a thousand years old. Let us follow the example of the king [St. Stephen], who did not permit the ideas of his day to divert him from his chosen path." "Had he adopted the plan of the Byzantine or the Carolingian empire, our nation," said the Cardinal, "would have disappeared long ago. We never were international and it is impossible for us to be that. We can not be cosmopolitans; we are only Hungarians."

It appears significant salient parts of Cardinal Seredi's address should have been published in the *Osservatore Romano*, the Vatican City's daily. It is here the full meaning of falsely orientated Internationalism is understood, its dangers appraised in the light of sound principles and the experiences of history. Like Humanism and Humanitarianism, the brotherhood of man, liberty, equality, fraternity, Internationalism is a high sounding term, behind which hide serious threats to society and the State. Although favorable to what its authors call "The Perfect International Society," "A Code of International Ethics, Prepared by the International Union of Social Studies," declares: "The fervent support given by Socialists and Communists to Internationalism has greatly helped to discredit both the term and the reality in Catholic circles, and not altogether without reason, since Internationalism thus patronized implies suppression of frontiers, the abolition of nationalities, making the world a vast battleground in which a merciless war will replace national antagonism." The authors of the Code furthermore assert, while this idea may have been useful for Marxist propaganda, "it is utterly chimerical, since it ignores the natural law of differentiation which will ever continue to endow each nation with special characteristics."¹⁾ But, and this we think should be added to the statement, the "natural law of differentiation" asserts itself with equal strength, or to an even greater degree, in individuals and corporations. A Hungarian poet, not quoted in the *Osservatore's* account of Cardinal Seredi's admonitory declaration, contends, and correctly so: "Man needs barriers . . . I fear that it is impossible for him to interest himself as readily in the whole world as he can for his parents' grave."

This truth, to which all history testifies, the rationalistic internationalists of today, no matter what colors they may sail under, entirely disregard. Following in the footsteps of the cosmopolitans of the eighteenth century, they would sacrifice to their ideal the sovereignty

¹⁾ Loc. cit. Cath. Social Guild, Oxford, 1937, pp. 128-129.

of individual States, patriotism, national ideas, institutions peculiar to a particular people, and even corporations. Entirely indifferent to the deep meaning of the opinion expressed by a great statesman, Edmund Burke: "To be attached to the subdivision, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affection. It is the first link in the series by which we proceed toward a love of country and to mankind."

This statement was addressed by Burke to the contemporaries of the Great French Revolution, loathed by him. He clearly perceived where the Cosmopolitanism the philosophers had sired would lead. Germany, between 1790 and 1813, is the classic example of a nation whose intellectual and political leaders were infected with Cosmopolitanism, to which they gave the name "Weltbürgertum!" While the Catholic Tyrol and Catholic Spain, unaffected by this aberration of thought, from a sense of sound patriotism opposed the invasion of their country by a despot's army bearing gifts, "the leading German classics," an English scholar writes, "were not only cosmopolitan in their culture; they were perhaps the nearest approach to the type of the 'good European' that we know of. Goethe's words to Eckerman, explaining why it had been impossible for him to write patriotic songs during the War of Liberation, are the classical example of his cosmopolitanism."²⁾ We could add to this the contents of a letter he addressed to the royal Saxon councilor Körner, at Dresden, warning him against the folly of his son's intention to join a free corps and fight against Napoleon.³⁾ The gifted young poet, Theodore Körner, whose noble songs so greatly aided the patriotic cause, and who gave his life that his nation might live its own life, was not, evidently, enamored of Cosmopolitanism and "Humanität," which, Professor Buford writes, were the ideals of German classical literature.

Cosmopolitanism, drenched in blood, died in the wars waged for a quarter of a century after 1789. Franz Schnabel, in his History of Germany in the nineteenth century—the most satisfying fruit of a school of historical thought which had for its founders men such as Niebuhr and Ranke—says in regard to this phenomenon: "The armies of the Jacobins had marched forth in the proud belief that France was destined to bestow upon humanity salvation. This exaggerated self-esteem, developed out of 'Weltbürgertum' [Cosmopolitanism] of recent history, contained the nucleus of Nationalism."⁴⁾ The very Nationalism to which Kant had referred as an "animal instinct" was, in the course of another hundred years, to de-

velop into an ogre which, so many fear, may make of Europe a waste. But despite the failure of Cosmopolitanism, as it was conceived in the eighteenth century, the thought to create a universal society has never since entirely faded from the minds of men, but the term cosmopolitan was no longer generally used. How could it be otherwise? The need for a closer affiliation of the peoples and nations of the world was apparent; every steamship line and every oceanic cable underscored, as it were, the emergence of a new Internationalism. This the "Code of International Ethics," previously quoted, realizes; it distinguishes between "good" and "bad" Internationalism. It speaks of "another Internationalism," one which the compilers "would rather call—if usage allowed—universalism, so as to emphasize its complementary nature with regard to national particularism."

Some fifty years ago A. Veber, a French socialist, declared: "The modern labarum, which symbolizes the hopes and rights of Humanity, is no longer Rome's. Since the French revolution the sign of the cross is no longer the sign of the new ideal. The labarum of the present incontestably is the Red Flag."⁵⁾ It was this flag the various Internationals of Workers, organized with the aid of Marx, Engels and Bakunin, and ultimately Lenin, were intended to uphold and to carry to the ends of the world. The appeal was not now, as in the eighteenth century, to the bourgeoisie; "workers of the world unite" was the slogan adopted by the militant red internationalists. The Dictatorship of the Proletariat is their ultimate goal. In addition to the Red International, the nineteenth century produced a "Golden International," that of finance, and, writing in 1884, Paul de Lagarde, a distinguished scholar, devoted an article to "The Gray International," Liberalism.⁶⁾ All of these were rooted, as had been Cosmopolitanism, in the philosophy of the eighteenth century and the rationalistic, individualistic and atomizing tendencies it had fostered. Fr. Albert Maria Weiss, one of the keenest and most erudite minds of the latter nineteenth century, is, therefore, impatient of whatever smacks of Cosmopolitanism and Internationalism. "It is impossible," he states, "to think of man as a mere abstraction; we must consider him as a member of the legal and historical association: the family, the community, the State, the Church. Only when ultimately allied with them, is he also a member of all humanity."⁷⁾

These intermediate links of an associative nature, the Dominican points out, are jeopardized and even destroyed by the doctrines of Humanitarianism, which also promotes Inter-

²⁾ Buford, W. H. *Germany in the Eighteenth Century*. Cambridge, 1935, p. 305.

³⁾ The letter is in the Körner Museum at Dresden, where we read it.

⁴⁾ *Geschichte des Deutschen Volkes*, Vol. 1, Freib., 1928, p. 128.

⁵⁾ Quoted from *Revue Socialiste* by M. Kauffmann in *Socialism and Modern Thought*. London, 1895, p. 130.

⁶⁾ *Deutsche Schriften*. 4th ed. Göttingen, 1903, pp. 311-312.

⁷⁾ *Soziale Frage u. Soziale Ordnung*. 2d part, Freib., 1904, pp. 967-68.

nationalism, whether that of "invisible secret societies or of visible Socialism." It is this statement brings to mind both the World Republic and the Dictatorship of the Proletariat. Both represent a false and dangerous Internationalism, to which imperialistic Totalitarianism would add its share of errors and what must result from its efforts to create a new world. Nevertheless the idea that there exist common interests among nations, that under God they should constitute a family of peoples, should not be overlooked. It should, on the contrary, receive serious attention.

In this regard the opening sentence of the chapter dealing with this problem in Victor Cathrein's, S.J., *Moral Philosophy*, is worthy of consideration: "Possibly some historian may declare in the future that the *international development* of all conditions was the outstanding

characteristic of the age we live in."⁸⁾ This was written fifty years ago; the neglect to consider well, wisely, unselfishly and with justice and charity for all the needs created by this broadening of human intercourse and interdependence, accounts in a large measure for the tragedies this generation must witness. The need for a contractual organization of an international kind exists and it is incumbent on Catholics to help it on its way. An Internationalism that, while not interfering with the rights, purposes, or heritage of a particular people, "goes beyond these contingent aspects of human life to discover and retain as a higher reality that identity of nature which *makes all human beings* to be members of one *family*, and all nations the constituent parts of a much vaster supra-national, universal society."⁹⁾

F. P. KENKEL

SOCIAL WEEKS IN CANADA

THE American equivalent for a "Social Week" would be a convention of Catholic sociologists to which the public is invited. Until the present war these conventions were familiar features of Catholic activity in many countries. Almost all of them have been patterned after the French "Semaines Sociales," the first of this type of undertaking.

Roughly, the Social Week operates something like this: leading Catholic sociologists band themselves into a committee, to determine the locale of the "week," the subject to be studied, and the professors to deliver the lectures. Social Weeks are always held in different cities, the local bishop acting as host to the delegates. This arrangement affords variety and is therefore most acceptable to all.

After the preliminaries have been settled a nationwide publicity campaign is launched in the newspapers. This is not difficult, because the "professors" of the Social Weeks are nationally known figures. Guests come from all over; bishops, priests, religious, laymen and laywomen, and foreigners are eager to attend. The classes themselves are conducted for one week on the various aspects of the general subject selected; discussion is permitted only outside the lecture hall. Extensive publicity accompanies the "week" which has been found a singularly effective means of bringing Catholic social teaching to the people. Later the lectures are published in book form and a series of ten or twenty Social Weeks in printed form is really an excellent encyclopedia of Catholic sociology.

The first Catholic Social Week in Canada was organized in 1920 by Rev. Joseph P. Archambault, S.J., who was able to gather together a number of influential men to help arrange at least one Social Week. The event was so successful that Social Weeks have been conducted

since that time in the different episcopal cities of the Province of Quebec.

It may be of interest to note the composition of the Committee. The following are the officers and members: Cardinal Villeneuve, honorary president; Fr. Archambault, Montreal, president; Guy Vanier, a prominent attorney of Montreal, secretary; Rev. Leonidas Adam, Sherbrooke; Noel Bernier, Winnipeg, Manitoba; Maximilien Caron, Montreal, professor of law at the University of Montreal, one of the leading exponents of Christian corporatism; Alfred Charpentier, Montreal, president of the Catholic Trade Unions of the Province of Quebec; Rev. Emile Cloutier, Three Rivers; Bishop Courchesne, of Rimouski; Bishop Desranleau, of Sherbrooke; C. E. Dorion, Quebec, a judge; J. E. A. Dubuc, Chicoutimi, member of parliament; Rev. Can. Cyrille Gagnon, Quebec, superior of the Grand Séminaire, at Laval University; Rev. Fr. Gaudreault, O.P., Montreal, provincial of the Dominicans; Léon Mercier-Gouin, Montreal, senator of the Dominion; Oscar Hamel, Quebec, secretary of Catholic Action of Quebec; Omer Héroux, Montreal, editor of *Le Devoir*, Catholic daily of Montreal; Léon Lajoie, Three Rivers, a judge; Msgr. Eugene Lapointe, Chicoutimi, one of the pioneers of the Catholic social movement of Canada, founder of the first Catholic trade union; Msgr. Lebon, Ste-Anne-de-la-Pocatière, superior of Ste. Anne's College; Rev. Gilles Marchand, O.M.I., Montreal, provincial of the Oblates; Msgr. Olivier Maurault, P.S.S., Montreal, rector of the University of Montreal; Esdras Minville, Montreal, director of the Ecole des Hautes Etudes, member of the Action Corporative; Edouard Montpetit, Montreal, president of the Ecole des Etudes sociales; Msgr. L.-A. Pâquet,

⁸⁾ *Moralphilosophie*. Freib., 2. ed., Vol. 2, 1893, p. 646.

⁹⁾ A Code etc., as above, p. 129.

Quebec, professor of theology at Laval University; Léo Pelland, Quebec, an attorney, professor of law at Laval University; Rev. Can. J. A. Pellerin, Victoriaville; Antonio Perrault, Montreal, ex-president general of the Catholic Association of Canadian Youth, professor of law at Montreal University; Msgr. Philippe Perrier, Montreal, vicar-general of the Archdiocese of Montreal; Chénier Picard, Sherbrooke; Thibaudeau Rinfret, Ottawa, judge of the Canadian Supreme Court; Albert Rioux, ex-president of the Catholic Union of Canadian Farmers; Bishop Ross, of Gaspe; Arthur Saint-Pierre, Montreal, professor at the Ecole des Sciences sociales; and Dr. Albert Sormany, Edmundston, New Brunswick, president of the Acadian National Society.

A glance at the list will show how representative it is of the élite of French Canada. The three bishops on the commission belonged to it before their elevation to the episcopate. Cardinal Villeneuve is also one of the founders of the Social Weeks; upon his elevation to the rank of Cardinal he became the honorary president.

The following subjects have been studied by the Social Weeks: 1. (1920) *Rerum novarum*, Montreal; 2. (1921) Trade Unionism, Quebec; 3. (1922) Capital and Labor, Ottawa; 4. (1923) The Family, Montreal; 5. (1924) Property, Sherbrooke; 6. (1925) Justice, Three Rivers; 7. (1927) Authority, Quebec; 8. (1928) The Economic Problem, St. Hyacinthe; 9. (1929) The "Cité," Chicoutimi; 10. (1931) The State, Ottawa; 11. (1932) The Christian Social Order, Montreal; 12. (1933) The Problem of the Land (Farm Problem), Rimouski; 13. (1935) Social Education, Joliette; 14. (1936) Professional Organization, Three Rivers; 15. (1937) Co-operatives, St. Hyacinthe; 16. (1938) For a Christian Society, Sherbrooke; 17. (1940) The Christian and the Family, Nicolet; 18. (1941) Catholic Action and Social Action, Quebec.

The next Social Week will be conducted at St. John, Quebec, on the subject of Democracy. St. John is a charming little city, built on the western banks of the Richelieu River, the waterway leading from the St. Lawrence to Lake Champlain and eventually to Lake George and the Hudson River. On the eastern bank of the same river is the city of Iberville. St. John is one of the most delightful spots in ancient Quebec. As the Social Week will meet here for the first time, the delegates may expect a hearty welcome.

For a Social Week is a big event. Last Sep-

tember in Quebec the meetings, attended by more than a thousand people, were addressed by the Cardinal, the Apostolic Delegate, and the Mayor of Quebec. The Prime Minister of the Province, Mr. Adelard Godbout, was unable to come but sent a warm message of greeting, read at the first meeting. It should be of interest to examine certain passages of his remarks.

"Allow me to recall the first Social Week," the Prime Minister stated, "held in Montreal in June, 1920. It treated of the encyclical of Leo XIII, *Rerum novarum*, which exercised such a beneficent influence on the material and spiritual destiny of workmen throughout the world, even in non-Catholic countries. One of the lecturers was a young Oblate, then superior of the scholasticate of Ottawa. Since then he has become His Eminence, Cardinal Villeneuve. He established for French Canada the doctrine of the Church regarding strikes.

"A few years ago, in 1933, I took part in a Social Week at Rimouski, devoted to the 'problem of the land,' a subject of continued actuality. You will not be surprised if I tell you that the solidity of the social doctrine of the Church, together with its generous humanity, has made a deep impression on me

"The world of tomorrow will undergo dire transformations if they are not inspired to a great extent by the generosity of Christian principles. Hence it is important to spread the doctrine of our religion; in order to achieve this objective the believers live their faith. Statesmen also need the light of the Church for their guidance. By holding their session in Quebec this year the participants in the Social Week are rendering a service to the legislators"

Coming from the political leader of the French-Canadian nation, these words are doubly interesting. And we believe the coming Social Week, during which the French Canadians will explain what they mean by Democracy, should be certainly worth following. French Canadians are a peculiar people in so far as they grew from a handful of pioneers and have a cult of tradition which is unusual. The relationship existing between Church and State in a province entirely Catholic but at the same time part of a Dominion which is only partially Catholic, would be an illuminating study. In any event we may confidently expect that the Commission of Social Weeks will choose lecturers especially qualified for the coming event.

JOSEPH H. LEDIT, S.J.
Ecole Sociale Populaire, Montreal

In modern representative Democracies the legislator is, or should be, encompassed by experts. Just as the ordinary citizen may be said to perform a relatively simple task in selecting, once every four or five years, what he considers the lesser of two evils, so the average legislator may get on very well if his party has able lead-

ers and the quality of the civil service is maintained at a high level.

Probably a government does more harm by lowering the quality of the higher civil service than by selecting or accepting what it cannot avoid—a number of incompetent members.

FR. DENIS O'KEEFE, M.A.

MIGRATION OF THE ORANGE

ALMOST throughout our country attests to the correctness of Victor Hehn's observation that "the entire economic and environmental physiognomy of a country may be changed by the hand of man."¹⁾ The passage occurs in what is the classic contribution to our knowledge of the transfer of domestic animals and plants from one continent to another: in this case from Asia and Asia Minor to Greece and Italy in ancient times. Since the discovery of America, it has been possible to observe at first hand, as it were, the results of the assisted migration of certain members of the two groups of living organisms, animals and plants, from one continent to another, and the influence they exercise on their new environment. And it is not merely a question of Dame Europe sending America grains and milk producing cattle, not to mention the horse. On its part the continent discovered by Columbus contributed so valuable a cereal as maize to civilization, in fact it reached the interior of Africa sooner than did the European discoverers. All in all, a fascinating subject, one to interest the philologist, the historian, the geographer, the student of geo-politics, and the economist.

How far-reaching the influence of a "brought in" grain, species of animal, or fruit tree may be, wheat, the milk giving bovine, and the orange demonstrate, to mention but three of the emigrants whose superiority even the most decided opponents of "foreigners" must admit. The story of wheat in the United States and the extent to which it promoted the wealth of our country, by furnishing the means of paying for obligations incurred by the Government and private enterprisers in Europe, is one of the most important chapters in our nation's economic history. The winning of the West was largely determined by the call for wheat, raised by the traders and financiers at a time when the rapid industrialization of European countries caused the demand for cheap bread. Raising his grain on low price virgin soil, the American farmer, ignorant of the fact that he was giving away with every shipload of wheat a part of his and the nation's wealth, could undersell his European competitor who, in many cases, fled his native land and emigrated to our country, Australia, Canada, and ultimately to the Argentine.

While it is customary to speak in laudatory fashion of the hardships of the pioneers or to condemn the evils which accompanied the Conquista, little thought is given to men whom Thomas Carlyle would grant a place among those unobtrusive individuals considered by him to be the salt of the earth: the men who introduced wheat to the New World and who are rarely thought or spoken of. Evidence

such as that found in Alexander von Humboldt's "Ansichten der Natur" is all too rare.

While at Quito about the year 1800, the celebrated naturalist relates, he was shown in the Franciscan convent what was preserved as a relic, the earthen pot which had contained the first wheat sown there by the Friar Jodoco Rixi de Gant. "Rixi," Humboldt continues, "came from Gant in Flanders; the first grain was cultivated in front of the convent, on the *plazuela d S. Francisco*, after the forest at the foot of the volcano Pichinche—its trees covered that very spot at the time—had been cleared." Humboldt further relates he had frequently visited the Friars during his sojourn at Quito; on one such occasion he was asked to translate the inscription on the pot. "I read in the old-German (!) dialect (!) the epigram: 'Let him who drinks from me not forget his Lord.'" And having declared that for him also "this old German drinking vessel appeared very reverent," the rationalist continues: "Would that everywhere on the New Continent the names of those had been preserved who entrusted to the soil the first fruit of Ceres instead of devastating the land in the bloody Conquista."²⁾ Yet another identification of a pioneer of wheat culture in the New World was brought to our attention by Sr. M. Borgias, S.S.N.D. In her article, "The First Illinois Wheat," she quotes Fr. Charlevoix, a Jesuit, who visited Kaskaskia in 1721: "A Fleming, a servant of the Jesuits, also taught them (the French) to sow wheat, and it thrives very well."³⁾ A curious coincidence that both at Quito and at Kaskaskia wheat should have been first cultivated by men of Flemish stock.

Like the king of grains, the orange, now for us of great economic importance and thought an indispensable part of our diet, is not autochthonous. But, and this is a fact not sufficiently recognized, while this fruit came to us from Europe, it was unknown there at the time of the discovery of the New World. It was brought to Portugal from China after the Spaniards had already established their dominion over the Antilles, Mexico, all Central America and a large part of the continent to the south of Panama. Hence, the inclusion of the orange in Professor Duruz' statement, that in the days of Rome, "the grape, olive, fig, date, orange, cherry, apricot, and many other fruits were disseminated throughout the Mediterranean region,"⁴⁾ is apt to mislead. While it is true that the Romans cultivated several kinds of citrus fruit, our sweet orange was not among them. It was first brought from China to Portugal by the Jesuits, and after that soon

¹⁾ Ansichten der Natur. 3d ed., Stuttg., 1849, vol. I, p. 210.

²⁾ Mid-America, July, 1930, p. 73.

³⁾ Notes on the Early History of Horticulture in Oregon. Agricultural History, Apr., 1941, p. 84.

found its way to Rome. The Spaniards planted the first orange trees in America and, in all probability, also the banana, which is not a native of our hemisphere.

Regarding our sweet orange (*Citrus Aurantium dulce*) Victor Hehn writes: "By far more recent than the introduction of the bitter orange (*Citrus Aurantium amarum*) into Europe is that of the sweet orange. In this case too the history and the itinerary of the tree is indicated by the German appellation *Apfelsine*, i.e., Chinese apple, and the Italian Portogallo. It was the Portuguese who, once their navigators had reached the east Asiatic seas, brought this fruit from southern China to Europe, in 1548, it is claimed. The first European tree for a long time was kept at Lisbon in the house of Count St. Laurent . . . Ferrarius (*Hesperides, Romae, 1646*, fol.) still calls the sweet orange *aurantium olyspionense*, orange from Lisbon, adding, on p. 425, it had been brought from there to Rome *ad pios et barbarinos hortos.*"⁵⁾ The latter statement Hehn considers "a mere compliment addressed to the Pope Urban VIII, during whose reign the Jesuit Ferrari wrote his work; the garden of the Piuses can be only those of the Popes, Pius IV and V, who occupied the papal throne from 1555 to 1572." Hehn pays no attention to the opinion quoted, for instance, in the Century Dictionary that the orange had reached Spain and Italy "through the agency of the Moors and the crusaders, between the eleventh and the fourteenth century."

But the same work also identifies our orange as "the sweet or China orange, *Citrus aurantium.*"¹⁾

From Portugal and Italy the cultivation of the sweet orange spread to all the shores of the Mediterranean, and even into western Asia. In proof of this Hehn adduces the fact that in modern Greek our orange is called *portogalea*, while to the Albanians it is known as *protokale* and to the Kurds, of Asia Minor, as *portoghal*. As we have pointed out, ultimately the luscious fruit reached America, and what it has meant to Florida, California, and Texas is recorded in our commercial statistics. The word by which this *berry*—for the fruit of the orange tree is just that—is known among us, is rather complex and more ancient than the appellation conferred on it in the languages previously referred to. But it antedates the fruit whose properties we so highly esteem.

The story of the transposition of domestic animals and useful plants from one country, continent, or hemisphere to another, renders ample proof of the fallacy of self-sufficiency on the one hand and, on the other, of the benefits of peaceful intercourse between nations. Civilization is an international phenomenon toward which many peoples and many generations have contributed. Just as the individual is indebted to others for much of what he is and has, similarly nations too are in debt to other nations for what they have received from them.

F. P. K.

WARDER'S REVIEW

Seafaring Men too Fared Illy

THOSE dealing with the struggle of the workers in the nineteenth century for decent wages and improved working conditions, usually overlook the truly terrible abuses to which the sailors in the merchant marines of seafaring nations were so long exposed.

A surgeon in the U. S. Ship Peacock on the voyage around the world in 1835, 1836 and 1837 records a bit of information obtained by him while the American man-of-war was at anchor in the roadstead at Honolulu. Having declared our commercial interests in the Sandwich Islands (now known as Hawaii) required a consulate on a footing different from the one observed by him, Surgeon Ruschenberger writes:

"It was said, that a vice-consul here displayed too much energy among seamen; and when a vessel arrived, of which the crew was, from any cause, discontented, he went on board, and said, 'Now, men, there are three things I won't hear a word about—you mustn't say you work too hard, that you are ill treated, or haven't enough to eat. If you have anything else to say, I'll listen to you.'"

"If, on the contrary the commander pre-

ferred charges against any of his crew, this vice-consul," the Peacock's surgeon continues, "arrogating to himself the final power of a court of *oyer et terminer*, condemned the charged seamen to labor in a fort at Honolulu; excusing the irregularity of the act with the sage apothegm, that those who eat must work, for he was not authorized to support anybody in idleness."²⁾

This is a brief document, but it is highly illustrative of the fact that under the regime of the capitalistic traders of the nineteenth century the right to Life, Liberty and Happiness did not follow the seamen on board ship. The very men who, because they hated feudalism, lacrimoniously deplored the lot of the serfs of the Middle Ages, showed far less regard for the seamen who manned their ships than did the barons for the toilers on the soil subject to them. There were no customary laws to protect the sailors in case of unemployment, when sick, and after they had reached old age. While the first charge on the land cultivated by serfs was their sustenance, the ship owner had no obligation toward sailors after their discharge at the end of a voyage. Such was the new dispensation ordained by the new master class.

¹⁾ Loc. cit., vol. V, 4136, under Orange.

²⁾ A Voyage Round the World, etc. Phila., 1838, p. 492.

Small Business in Jeopardy

THOSE of our New Dealers who incline toward the Left have in common with Communists a disregard for the middle class. Having divided the members of society into drones and workers, the rich and the poor, those in between no longer matter to them. Hence, neither our radicals nor our progressives make any ado over the fate which, at the present time, threatens the smaller manufacturers and merchants of the country.

What impends, the round letter issued in June by the Illinois Division, National Small Business Men's Association, reveals. The organization represents largely manufacturers who are feeling "the pinch of materials shortage due to defense priorities." It is for them a critical problem, by which "enough concerns are affected to make a sizable army." Consequently the Association warns its members and others that "unless we do act together the indications are that *small business in America will be strangled out of existence*" (italics theirs). And this is not an empty fear; small business, it is quite generally admitted, has fared illly in our war economy. The Report by the Committee on Banking and Currency, to which the Act "to mobilize the productive facilities of small business in the interest of successful prosecution of the war, and for other purposes" had been referred, concedes the need for this legislation, because "the very substantial productive capacity of small business in the United States has not been used advantageously up to the present time,"¹⁾ i. e., May 13th, the day on which the findings were ordered to be printed.

For a period of many months smaller manufacturers were discriminated against by Government agencies letting contracts, and, so *Business Week* claimed, also by banks, who refused small enterprisers the money needed to engage in war production.²⁾ Ultimately the Smaller War Plants Corporation was set up with the intention of helping the lesser industrialists to make the grade. But even this organization will not save those establishments for whom it is either difficult or impossible to manufacture articles needed for military purposes. It has been estimated that some 20,000 industrial enterprises will be obliged to close down by the middle of next year, largely for lack of material.

Retailers must before long suffer the consequences of this development. Little wonder the Auditor of the State of Missouri should report that for the first time since 1934, in which year the Missouri sales tax was inaugurated, the number of retail businesses in the

¹⁾ Report No. 2131, H. R., 77th Congress, 2d Session. Consult also "Hearings before the Committee on Conversion of Small Business Enterprises to War Production."

²⁾ Small Business and Defense Money. *Business Week*, July 19, 1941.

State, subject to the two percent levy, has decreased rather than increased during the period covered by his report. While the officials declare this result to be due largely to the rationing of tires and the curtailment of automobile travel, they admit this circumstance to account for only sixty percent of the reduction. At least in St. Louis empty stores even now indicate that small business has fallen upon evil times.

The decline of middle-class ownership is always a dangerous symptom, an indication that society is sick. But while labor and even the farmers have friends at court, the weal of the American middle class is quite generally disregarded by those who should know its importance for the commonwealth.

The Betrayal of the People

AFASCINATING thesis, as instructive as it is brief, has for its author V. S. Pritchett:

"The last thing the age of Rousseau thought it was going to produce was the nineteenth century."

Nevertheless it was, in all of its principal emanations, the result of doctrines and forces initiated by the Rationalists of the eighteenth. They set in motion three currents of thought, the one of a positivistic, the other of a materialistic, and the third of a pantheistic nature.

It was in Diderot the spirit of the Age of Reason—for the eighteenth century was that rather than the "Age of Rousseau"—found its most distinguished interpreter. It was he must be considered the "Prophet of Enlightenment"; more so than Voltaire, who is so much better known to American intellectuals. It is Diderot, therefore, whose ideas and efforts the nineteenth century particularly belied, due to the sins of the very class he represented. Because of his searching analysis of the social bases and the revolutionary spirit which made for the Great French Revolution, it is in him, so Friedrich Muckle thinks, "the revolutionary Bourgeoisie most sublimely glorified itself."¹⁾ While Voltaire, as it appears to the same writer, was still anxious to breathe the court-air, "inhaled by him with the sensuality of an envious Bourgeois," the greatest of the Encyclopedists no longer was subject to this spell. "He was rooted in the soil of the people and he prayed this soil should be blessed, in order that a divine rain might transform it into a field of golden grain."

But the rain fell not onto the people, the toiling masses of the nineteenth century, who constituted the Fourth Estate, but rather on the class—the Bourgeoisie—which the Abbé Sieyès had in mind, when he shouted, in the early days of the Revolution: "What is the Third Estate? Nothing. What should it be? Everything." Its efforts, to accomplish this task, explain to

¹⁾ Das Kulturproblem d. franz. Revolution. Jena, 1921, p. 106.

a large extent the history of the past 150 years. But the members of the Third Estate have not been permitted to remain undisturbed in possession of the advantages and power they succeeded in arrogating to themselves. The struggle for emancipation of the Fourth Estate has long been under way; while the Dictatorship of the Proletariat may not everywhere succeed, the masses will undoubtedly attain to greater importance and influence in the twentieth century than they have enjoyed at any previous time. Whether they will be able to use this influence wisely, remains for them to demonstrate.

Unpopular Truths

THE English-reading world long ago turned away from Ruskin. Partly, without doubt, because recent generations are intolerant of Christian thoughts such as those to which the distinguished English esthete professed on some occasions. As, for instance, in certain passages of "Time and Tide," applying the lesson of the Prodigal Son. Men and women of autonomous morality, accustomed to emphasize *their* rights, must consider sentences such as the following mere balderdash:

"The lost son began by claiming his rights. He is found when he resigns them. He is lost by flying from his father, when his father's authority was only paternal. He is found by returning to his father, and desiring that his authority may be absolute, as over a hired stranger."

To make things worse, Ruskin declared this the practical lesson he wanted to leave with the working cork-cutter of Sunderland, "and all other working men," to whom he wrote a series of letters during the agitation for reform in the spring of 1867. And as if to make his message still more objectionable and offensive to "modern" men and women, he at once added:

"You are on the eve of a great political crisis; and every rascal with a tongue in his head will try to make his own stock out of you. Now this is the test you must try them with. Those that say to you, 'Stand up for your rights—get your division of living—be sure that you are as well off as others, and have what they have!—don't let any man dictate to you—have not you all a right to your opinion?—are you not all as good as everybody else—let us have no governors, or fathers—let us all be free and alike.' Those, I say, who speak thus to you, take Nelson's rough order for—and hate them as you do the Devil, for they are his ambassadors. But those, the few, who have the courage to say to you, 'My friends, you and I, and all of us, have somehow got very wrong; we've been hardly treated, certainly; but here we are in a piggery, mainly by our own fault, hungry enough, and for ourselves, anything but respectable; we must get out of this; there are certainly laws we may learn to live by, and there are wiser people than we in the world, and kindly ones, if we can find our way to them; and an infinitely wise and kind Father, above all of them and us, if we can but find our way to Him, and ask Him to take us for servants, and put us to any work He will, so that we may never leave Him more.'"

Ruskin furthermore counselled:

"The people who will say that to you, and (for by *no* saying, but by their fruits, only, you shall finally know them) who are themselves orderly and kindly,

and do their own business well—take *those* for your guides, and trust them; on ice and rock alike, tie yourselves well together with them, and with much scrutiny, and cautious walking (perhaps nearly as much back as forward, at first), you will verily get off the glacier, and into meadow land, in God's time."¹⁾

How ridiculous these ideas should have been uttered and printed in the nineteenth century! And what nonsense to repeat them at present. But they are in truth noble, salutary.

CONTEMPORARY OPINION

PERHAPS we ought not to say it but, even though our saying it may not give it its rightful emphasis, it seems necessary. In the making of the New South there has not been evident a large influence of religious leaders. Here and there we find some who indeed speak out for the underprivileged and oppressed but they are few and all too often lend themselves to movements which would destroy forever the authentic culture of the South without bringing about any social betterment. Indeed in all this change the voice of religious leaders is strangely silent. We mention this without attempting to give reasons for it.

On the other hand it is known that impossible radicalism has sent its propagandists to the South. It is fully aware of the facts and under the guise of espousing the righting of undeniable wrongs it is gaining ground. I refer not to the advances which it has made among certain underprivileged groups but rather to the lodgement it has found in the minds of some intellectuals. Unless it is exposed and a right solution for the difficulties found on the basis of Christian principles we may well look forward to a social tragedy in the South.

MOST REV. SAMUEL STRITCH
Archbishop of Chicago²⁾

The repeated instructions of the Holy See in recent years relative to clerics participating in partisan politics reveal clearly the attitude of the Church respecting controverted political questions. In view of the elections to be held in our State on June 30, in which a number of disputed political questions will be presented to the voters for decision, it is necessary to recall the mind of the Church on this point.

This would not have become necessary were it not for the fact that both sides have sought, at least in an indirect or oblique way, to win the support of the Church for their cases. This is especially true of the proposed amendment for a graduated land tax and the classification of properties on a graduated basis.³⁾ There is

¹⁾ Time and Tide, by Weare and Tyne, N. Y., 1868, pp. 192-93.

²⁾ "The New South." Address delivered at third annual meeting, Cath. Committee of the South, Richmond, Va.

³⁾ This amendment was subsequently defeated.—Ed., SJR.

merit to both sides of the cases involved. Each side can present good arguments, economic, social, political, or fiscal, in support of or in opposition to the proposed measures.

Inasmuch as the measures have become deeply enmeshed in partisan politics it has become imperative for the bishops and priests to take a neutral attitude so far as their official position is concerned. We can not abridge their rights as citizens of the State.

Folia Cleri Diocesis Fargensis¹⁾

Relations between social scientists and religious leaders have not always been fortunate. Social scientists in large numbers have had a completely secular outlook. Church people in large numbers have not appreciated the possible contributions of technically competent social scientists. Notable exceptions have proved the rule, of course.

Lately, however, developments generally have taken a turn. Common interests, recognition of interdependence, mutual appreciation are being frequently remarked. A striking recent statement on this point is very significant. E. C. Lindeman, one of our most experienced social scientists, says in an interview with *Religious News Service* that there is a definite "back-to-religion" movement in social science today.

He says one great influence in this movement is the recognition that religion is the only force in the world today capable of providing individuals with the persistence necessary to stand by their convictions. In the midst of the tragedies of Europe today, asks Mr. Lindeman, in what other fields of endeavor than that of religion does one find such personalities as Berggrav of Norway, von Galen and Niemoeller of Germany?

Social workers, too, who are doing the practical tasks of community life, are paying more attention to the religious implications of their jobs than ever before. Mr. Lindeman also believes, adding that both the religious *and* (italics ours) the social workers have a vital part to play in post-war planning.

*Editorial Outlook
Federal Council Bulletin²⁾*

Mass production and distribution have lessened opportunity for individual business enterprise and the freedom of action of workers, and reduced their significance. One result has been to increase the need for and the power of mass organization. The pressures exerted politically by such groups tend to move Government toward class favoritism and increasing subsidies and collectivist controls. Eventually repressive measures will become necessary.

Looking Beyond the War

Monthly Digest of Business Conditions³⁾

¹⁾ Fargo, N. D., July 1, 1942, No. 30.

²⁾ May, 1942, p. 6.

³⁾ Issued by Stevenson, Jordan and Harrison, Management Engineers.

FRAGMENTS

WITH a knowledge derived from second sight Dostoevski warned his contemporaries: "Never yet was Europe so permeated with hostile elements as it is at present. It appears entirely undermined and loaded with powder in expectation of the first spark."

Dr. Howard E. Wilson, of Harvard, in an address to the National Council of Geography Teachers, accused most Americans of "geographical illiteracy." If this be true, how much historical, economic and sociological literacy may we expect even from some of those who speak *ex professo* of these things.

Times, or rather men, have changed a good deal since 1900 but not sufficiently so to discredit what Mr. Dooley said forty years ago: "A man that'd expict to thrain lobsters to fly in a year is called a loonytic; but a man that thinks men can be tur-rned into angels be an' illiction is called a rayformer an' remains at large."

Having spoken enthusiastically about the International Youth rally at Albert Hall, London, Critic, who contributes a column to the *New Statesman*, exclaims: "The new world which younger generations must play so large a part in building cannot come except through blood and tears." Very simple, isn't it?

And this is said by C. E. M. Joad in the same review: "I don't know what truth there may be in the rumor that Goebbels is arranging to re-broadcast some of our 'light music' programs throughout the countries of occupied Europe, so that their peoples should be in no doubt as to the culture of the new English order for which they are asked to revolt, but I have heard it from so many sources, that I, for one, am not inclined to dismiss it. After all, even in Nazi Germany in wartime there are between fifty and sixty opera houses in full song."

A Catholic priest, Johann Weber, pastor of a Vienna parish, in 1819, established the first bank for savings in Austria. He put into practice an idea promoted by Adam Müller, to whom the "Encyclopedia of the Social Sciences" refers as "German political and social philosopher . . . one of the founders and leading representatives of German Romanticism."

"But what were you beaten for?" cried Kalganov.

"For my education. People can thrash a man for anything," Maximov concluded briefly and sententiously (*Brothers Karamazov*). But it is for truth's and sincerity's sake men are most frequently chastised.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

A Plea for the Revival of International Law

WHEN, some twenty years ago, a British military expedition in India bombed from the air the village of a rebellious native tribe, people all over the world pretended to be shocked. Called an outrage, the event was discussed both in the press of England and in Parliament. There was, of course, some talk of putting a stop to such warfare, but neither this experience nor the knowledge of what had happened in the last war, when bombs were dropped from the air, as in Karlsruhe where a religious procession was hit, impelled those in power to add to the "Law of Peace and War" a chapter dealing with this subject.

The experiences of the past few years have taught men to sigh for a new *Treuga Dei*, a Peace of God, such as that established in the Middle Ages, largely through the endeavors of bishops, diocesan councils, and, ultimately, the Popes. Knowing human nature for what it is, these pioneers of peace in feud-ridden centuries did not attempt to realize immediately the vision the men of the Enlightenment strove for: perpetual peace. They were satisfied to moderate the ferocity of the contending parties and to grant protection to all those not directly concerned with the struggle of the combatants—in other words, to secure the person and property of unarmed men, women and children. Using the means at their command, and gradually extending the provisions of the Peace of God, the promoters of this noble movement, a crusade for justice, forestalled in their days what now threatens, the balkanization of western Europe.

That churches and monasteries were secured against violence by the Peace of God need astonish no one. But the far-reaching provisions of *Treuga Dei*, inaugurated by the Council of Tuluges, near Perpignan, France, in 1041, demand attention. The warring parties were warned not to burn or destroy either the herds or dwellings of peasants or clerics. Besides granaries even dove cotes were mentioned as enjoying the protection of the Peace of God. Punishment, provided for transgressors of

these injunctions, was to be meted out also to anyone doing bodily harm to a peasant, his hired man or his wife. There was imposed upon those who broke the covenant of the Peace of God, in lesser cases restitution for injuries and losses inflicted by them on non-combatants, and, in addition, a fine. Major offenses called for excommunication or, and this sentence was quite frequently imposed, exile for life or a pilgrimage to Jerusalem. In order to make effective the ordinances of the Council the bishops solicited the aid of powerful feudal lords and the king who, on their part, received part of the fines.

So great were the blessings of the Peace of God that it was adopted also in Germany, Italy, Spain and England. Moreover, in the course of time kings and princes demanded that all their subjects, fourteen years of age and over, should under oath promise to observe the *Treuga Dei*. Thus King James of Aragon, in 1228. But it was not merely left to bishops and kings to curb the lust of the barons and petty princes for plunder, revenge and power. In France their efforts were aided by the Confraternity of the Lamb of God, founded in 1182. Most astonishing of all is the institution we would call a Peace Insurance Society. Both clergy and laity of a diocese were required to contribute to a common fund, out of which losses sustained by non-combatants were compensated.

Although the means employed in the twelfth and thirteenth centuries to check feuds, raids and local wars would no longer curb the great nations of our time bent on conquest, we may still employ the method of gradually developing a code of laws intended to do away with what at present so offends our sense of justice and charity. We must strive to reconstruct the *Jus gentium*, the law of peace and war in accordance with present needs. But this goal cannot be achieved except by such painstaking efforts as those employed 900 years ago, when numerous diocesan and several Councils of the Church labored, at times hand in hand with influential lords and kings, to promote peace founded on the natural law and divine precept.

Somewhere along the shores of Chesapeake Bay George North owns about 500 acres of upland and marsh. Replied George to the question, addressed to him by the representative of the *American Agriculturist*, whether he made a lot of money from his traps, "No indeed. It takes a lot of fur money to pay up the bills on my farm. It will take 700 to 800 pelts to pay the other expenses of the farm. This muskrat business is what keeps us farmers going down in this country," he explained. "Take this tomato game, for example. Along comes the Govern-

ment and tells Mr. Phillips, our big canner, that he must pay his men 35 cents an hour and that he cannot work them more than so many hours each week. There they stop. They jack up the price of labor to the canner and the buyer of our crops just takes it out of farmers by paying us less for our crops. This year [1941] a lot of our farmers sold tomatoes for five cents a basket for which they paid three cents for picking. Brother, if you know anything about farming you know that this thing is not right."

Decentralization

Righten the Upset Cart

THREE are still those who would defend capitalism, the economic and industrial manifestation of Liberalism, against the charge that the untold number of crimes and offenses it has committed in the course of its comparatively brief career of 150 years, condemn it for ever. It is therefore necessary to present from time to time a bill of particulars with the intention of demonstrating in what instances the system which placed profit and the accumulation of wealth before human welfare and happiness has sinned.

Australia is a newer country even than ours and like the North American continent it is richly blessed with natural resources. Its population is small but nevertheless all of the evils of our industrial civilization make themselves felt in this Dominion to a degree hardly exceeded even in European countries.

One of the last issues of the *Catholic Worker*, published at Melbourne, to reach us, declares the necessity of decentralization to be a pressing problem. Because never before has there been so many people gathered together in so small an area as there are in the great urban and metropolitan areas of the Australian Commonwealth. "Such is the ruinous folly of our peo-

ple," the article continues. "We have permitted a few areas—tiny areas in comparison to the vast area of Australia, to be sites of all our great secondary industries. The country lands, equally the life-blood of the nation as secondary industries, are bereft of sustenance and support. Great areas of land lie undeveloped." Therefore recourse must be had to decentralization, "a policy designed to break down the great urban masses of population, and to distribute people and industry throughout the whole of the nation."

The task which is a pressing one in our country also presents great difficulties. It is almost impossible to repopulate the countryside with city dwellers. At least, they must not be expected to become competent tillers of the soil. They may develop into suburbanites, but that is all. Hence, we do not believe hopeful the plan suggested by the Australian *Catholic Worker* in the following paragraph:

"The Commonwealth Legislature must straight away appoint some few wise men to devote all their waking moments to planning the decentralization of populations. These men must not gather round them bureaucrats and clerks, their powers should be delegated to local authorities when a complete scheme has been planned."

Rural Problems

Regarding Small Farmers

DISCUSSING a serious problem wittily, H. J. Massingham reminds readers of *Time and Tide* that men have much to learn from geese. "They are not progressive," he writes, "as man pretends he is, for they still cling to a folk-memory of freedom, once as strong and determined as their pinions."

This having been said with the lot of England's tillers of the soil in mind, Mr. Massingham continues: "I hope that the small farmer, now threatened with extinction, will remember this. I hope he will remember that he was once a social being, like the geese, since assuredly nothing can now save him from being degraded into a landless proletariat except a rapprochement between his traditional co-operation and his traditional independence." Nor does the well known publicist leave his readers in doubt regarding the quarters from which the threat to his country's farmer emanates. "For two years," he says, "the clamor to be rid of him as an 'uneconomic unit' has been growing in volume until now at long last the official voice of Whitehall has declared that he is on trial and that, if he wishes to survive the great war for freedom, he must prove himself 'efficient' and adaptable to 'modern methods and modern demands.' Modern methods in farming are mechanization and artificials to induce the

mass-production of specialized crops and modern demands are for farms to become firms with plenty of overheads to secure the three-, four- or five-fold profits of the dealers and middlemen."

Can the small farmer comply with these methods and these demands? Mr. Massingham thinks not, at least not "without ceasing to be a husbandman such as the small farmer has been since the days of the Heptarchy." As things are, runs a further statement in the article on "Geese and Men," "the winter of his discontent has set in and he who has preserved and made fruitful the soil of England for eight centuries is now on trial for his life with Efficiency the executioner in the background. What is this efficiency? It is the opposite of the husbandry of the mixed farm and what has turned two hundred and fifty million acres of American soil into a desert. It is doing with machines what ought to be done by men. Is the country mill that grinds the corn and nourishes men with their daily bread efficient? Certainly not. Are the steel roller mills that separate out the wheat berry and sell starch as the staff of life efficient? They are. Is Denmark, 94 percent of whose holdings are owned by small farmers, an efficient country? It is not; it is or rather was only the best educated and most productive country in Europe. Was George Russell, who defeated the gombeen man in Ireland by turn-

ing her small farmers into a band of brothers, an efficient person? Absurd, he was merely a poet."

Mr. Massingham does not believe the fight is yet lost. "So, small farmers in the frost and snow of bureaucracy and big business, remember the geese who crane up their necks when their wild brethren pass overhead, remember when you also were free men by mutual aid, the yeomen of England who fathered our Shakespeare. Your wings are clipped now but not yet has efficiency wrung your necks. Perhaps by an act of common will those flight feathers might grow again."

In our country bureaucracy is pulling one way and big business in the direction where lie profits. An account telling of "Managed Farms," published in *Business Week* (issue of Apr. 12th), reveals the influence farm mechanization, the late depression and investment buying exert on landownership. One of the results of this development is management firms, to which the city man, "who buys a farm as an investment instead of an emotional outlet," turns over his property. "Thus he handles it," says the article, "with no more trouble than so much value in stocks or bonds—and usually obtains a distinctly higher yield, if he bought it right." Four management corporations are named, with headquarters in Irwin, O., Decatur, Ill., Omaha, Nebr., and St. Louis, Mo.

While the economic circumstances of the American farmer are more favorable today than they were through the thirties, he enjoys no guarantee of security in the future. Only widespread recognition of the importance of an order or estate of yeomen, indispensable to a sound social and economic structure of society,

added to the exercise of self-help and mutual help, grants to him the promise of survival.

Rural Aid in Kansas

IN 1933, while Auxiliary Bishop of St. Louis, Most Rev. Christian H. Winkelmann was commissioned by Archbishop John J. Glennon to establish the Archdiocesan Rural Life Conference. He did so and served as the Conference director for seven years, during which time the association developed into the paramount rural aid conference in the country.

Upon his appointment as Bishop of Wichita in 1940, the prelate at once set about to establish a similar conference in his Diocese. How well the conference has progressed is revealed by the second annual report, published shortly after the close of the fiscal year on June 1st.

Receipts for the year amounted to \$4635.25 which, together with the balance of \$3488.67 from the previous year, brought the fund up to \$8123.92. A total of \$7015.82 was expended to assist 27 parishes of the Diocese. Pastors of poor parishes were helped pay for repairs, improvements and necessities. Moreover, \$1050 is in escrow for improvements, etc., in three communities.

Especially generous was the aid extended to pastors in the western part of the State, where the farmers experienced poor crops for many years. Parish collections accounted for \$1946.89 of the sum realized, gifts from the clergy \$705.86, an estate \$300, and miscellaneous sources \$1682.50.

The amount collected and distributed represents a most creditable accomplishment, particularly in view of the fact that the Wichita Diocese is neither large nor wealthy.

The Youth Movement

Youth and Tomorrow

YOUNG men in the thick of the fight to defend our country would do well to ponder seriously the words spoken a few weeks ago by Archbishop John J. Cantwell, of Los Angeles, at a meeting in Long Beach. Although addressed to Catholics generally, his statements should be of special concern to today's youth who must fight the war and direct world reconstruction in the years to come.

The address was a succinct analysis of the causes of the struggle and the directives for reordering social, economic, political and above all religious life.

Victory by physical force is not enough to save our world, the prelate pointed out. "We realize that we must break man's enslavement to false gods whether it be State worshipping, or wealth-worshipping paganism. We must awaken ourselves, and arouse others, to the stark dangers of materialism, which slowly but surely destroyed the moral conditions for civilization and progress in our world of today."

Calling attention to the fact that Nazism and Communism are only the ultimate stages of spiritual decay, the Archbishop added: "War is only the supreme crisis of a victim long diseased. Materialism is not a doctrine of life, but of death, not the glorification of man, but his base betrayal. We have seen the awful tragedy of men being told that for a better life on earth, they must turn away from Christ. We see the tragic outcome in the revealing flames of war."

In the nineteenth century man's whole life was secularized. "Rationalists, free-thinkers, socialists and atheists attacked all kinds of religion."

But now, Archbishop Cantwell affirmed, "the time is ripe for a lay apostolate. We must prepare now for the supreme opportunity, and the supreme risk of post-war days. Thinking men, in every walk of life, realize that the moral foundations of human life must be restored if there is ever to be lasting peace. There must be once again respect for law and for the human

person, for the value of freedom, and the sacredness of international contracts."

A properly conducted youth movement, of which we believe the CV's to be one, should strive to "train full Catholics; to give them a realization of their corporate union, and to develop their spiritual fervor for their tasks by corporate participation in the sacramental life of the Church . . . They must lead the men and women around them to right views about human life . . . We need laymen who combine a full secular and a full religious life, who in their own characters integrate Christ's truth with efficiency and zeal in their earthly tasks. Christianity is no mere revolutionary technique, but the leaven that works slowly amid all the entanglements of human affairs. The war of weapons will end, the war of ideas will still remain."

A large order for youth. But the goal is within reach, the means are at hand. Two elements remain to be supplied: the interest and willingness of the young people to recognize an obligation and an opportunity to remake the world in accordance with Christian principles.

Several State units of the National Grange, particularly in the East, have established schol-

arships intended to help the children of members obtain a higher education. The Massachusetts Educational Aid Fund, for example, has been maintained for more than 30 years, while a similar fund was set up for this purpose some years ago in Pennsylvania.

The Massachusetts section loans money to the students at very low rates of interest, repayable over extended periods of time. The National Grange *Clip Sheet* for June reports that in the eight months prior to June 1st 45 students had completed their payments. In the 30-year period more than 1500 young people have been assisted by the Educational Aid Fund, now containing about \$130,000. Fifty-three of these students are now in the armed forces of the country, of which number 14 are first lieutenants in the army.

From the same fund three \$150 scholarships are awarded every year to young members of the State Grange who excel in their high school studies. In Pennsylvania there are two funds from which scholarships of this nature are provided.

Here is an activity youth societies of the CV might well consider. Helped by older men's organizations a society could initiate at least one scholarship for a member of its ranks.

Co-operation and Credit Unions

Mutual Credit Societies in Medieval Japan

CO-OPERATION still appears to not a few people a phenomenon which arose quite suddenly in the nineteenth century and developed from small beginnings into a power which even capital now respects. Co-operation is not, however, anything new; the guilds practiced it throughout the centuries and, in Germany at least, up to the day almost of their suppression. But Japan even at an early day knew what we call the credit union, as Michael Fay points out in an article on "Co-operation in the Land of the Rising Sun," where the history of co-operation goes back to the Middle Ages. Regarding the early Raiffeisen Banks, or credit unions of Japan of those early times, Mr. Fay says:

"Co-operative 'Financial Aid' societies existed in large numbers between the years 1080 and 1300. Organized at first on the basis of family groupings or clans, these societies gradually extended beyond such narrow boundaries. They sought to assist the Japanese peasants and craftsmen; they formed an effective barrier against the usury system."¹⁾

Since the beginning of the fourteenth century, it seems, information about these "clan co-operatives" grows less, and eventually disappears from the records. However, societies intended to promote the same purpose are said to have reappeared about 1600, and they too flourished for a time. As far as is now known, this second phase of co-operation in Japan lasted about fifty years. New impetus came to the

co-operative cause in 1843 when Ninomiya Sontoku founded "Hotokusha," a credit society in the town of Odawara. It had only 19 members at the beginning, but a few years later there were over 900 co-operative organizations officially listed in Japan, the great majority of them being based upon modern rules drawn up by Sontoku. After his death these societies suffered a rapid decline, due to the lack of trained leadership. In 1874, co-operation experienced a new flowering and growth after the return of Viscount Shinagwa and Tosuke Horata from a course of economic study in Germany. They had been much impressed by the activities of the powerful German co-operative credit societies; consequently the two men, combining their efforts, began to organize a Japanese credit union, based on the German model. In addition, consumer's co-operation, inaugurated in accordance with the principles established by the Rochdale Pioneers, also found favor in Japan, although not until 1879, at which time the first consumer's co-operative began to operate in Tokyo.

Since then co-operation in Japan has suffered many ups and downs. However, in 1937 of some 12,800,000 families at least one-half were said to be members of co-operative societies. Three years later the co-operatives recognized by the Government had a total membership of over 5,600,000. There was also what Michael Fay refers to as "the large membership figure of the 'unofficial' organizations." All of the

¹⁾ *The Co-operative Official*, Jan., 1941.

officially-recognized societies were assigned their place in the totalitarian system; how they will fare under it, time will tell.

Twenty-three parish credit unions in the State of Minnesota, all organized since 1930, have reported 7004 loans of well over \$800,000 up to the end of last year. Especially noteworthy, according to the statement, recently issued, is the fact that only \$411.35 has been charged off as losses. On a percentage basis this is about *five-hundredths of one percent*, or five cents out of every \$100 loaned. Combined assets amount to \$263,481.46, while the membership is recorded at 3391.

The reserve and undivided profits funds contain \$17,274.13, or more than 42 times the losses incurred through bad loans. Assuredly an enviable record.

A federation of credit unions was organized on May 23rd at a meeting in Columbus, to be known as the Credit Union Forum of Ohio. The association was called into existence to counteract the "high dues and inadequate and expensive services furnished by the Credit Union National Association and one of its members, the Ohio Credit Union League."

The group plans to make arrangements for insuring loans, purchasing supplies, etc., for its members at a cost less than that now obtaining. The meeting was attended by representatives of parish, postal and industrial credit unions, both Federal and State chartered. Mr. Dean L. Weichman, of Youngstown, was

elected president and Mr. Sterling Parks, Jr., of Cleveland, director of education.

To make available to officers and members of credit unions R. F. Bergengren's recently published volume, "Credit Union North America," the Prince Edward Island Libraries have entrusted copies of the book to all of the credit unions in that particular part of Canada. The books will be held on indefinite loan by each credit union and the P. E. I. Credit Union League will guarantee the library against possible losses.

It is intended that each copy may be used for study purposes by credit union members and serve as a reference book to treasurers and members of CU committees.

In regard to the policy adopted by the P. E. I. Libraries the *Maritime Co-operator* remarks:

"This somewhat unusual loan illustrates how the regional library can assist in the work of adult education and how by varying the traditional library practices it can serve the vital needs of the community."

Wherever Catholic libraries exist, similar opportunities for service should be made use of.

Members of St. Michael's Parish, Brooklyn, have made application to the State banking department for a credit union charter. The organizational meeting was held May 22nd.

St. Michael's is the second parish in Brooklyn affiliated with the CV to launch a credit union. The other is St. Leonard's, whose credit union operates under a Federal charter.

A List of Social, Economic, etc. Terms

HUMANITARIANISM: In its more common meaning humanitarianism is the expression of a purely natural desire to promote the good of others, opposing philanthropy to charity. The doctrine denies the divinity of Christ and original sin.

IMPERIALISM: The tendency to increase territory, power, wealth and the influence of a nation by conquering other peoples and exploiting their wealth, etc. At best the subjected nations are permitted to retain their national identity and customs, while under the control of the central authority.

INCIDENCE OF TAXATION: The term used to indicate those who ultimately must bear the burden of taxes enjoined by the State. Hence the one who first pays the tax, say an importer, may be able to pass it on to the retailer and the retailer to the consumer. The incidence of a tax of this kind thus falls ultimately on the consumer who in this case bears the sacrifice the imposition of the tax entails.

INDENTURE: A contract by which an apprentice was bound to a master or, in later times, a means whereby a government or an industry transferred a supply of laborers or other colonists to a new, developing country. In the early

years of our own country's history many settlers from Europe, called redemptioners, bound themselves by contract with ship owners or captains to work out the cost of their passage; generally these contracts were sold to owners of plantations, farms, etc., in need of workers.

INDIVIDUALISM: In philosophy the doctrine that only the individual or self can be known. More broadly it is the social dogma that has little regard for tradition or authority but insists the individual is the best judge of his own thought and conduct, without respect for the rights of others or his own responsibilities. As applied to economics it signifies unrestricted competition.

INFLATION: The condition resulting from an increase in the amount of money in circulation without a proportionate increase in the amount of goods for which the money is exchangeable. Or the issuance of an unwarranted quantity of monetary units by a government.

INJUNCTION: An order from a court of equity requiring the performance of an act or restraining an act. It is called into force most often in our country in labor disputes, as an order restraining workers from acts which threaten to injure property. Violation of an injunction is considered contempt of court and is punished severely.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

FOR two days of the past spring a most timely subject, "Christianity, Mass or Elite," was discussed at a Study Course attended by members of the Catholic Workingwomen of Switzerland.

While the organization's headquarters are located at St. Gall, this course was conducted in the city of Zurich. The lecturer was Rev. Max Volk.

EARLY this year a conference of Catholic societies of Australian Universities was held in Sydney. Its main object was the inauguration of an "Australian Federation of University Catholic Societies," affiliated with Pax Romana," the international secretariate of such federations. Although many university societies were unable to send representatives, as a result of the crisis, the majority have indicated their intention of joining the federation.

It was shown that the Catholic professional man or woman should serve the community both materially, in the conscientious practices of his or her profession, and spiritually, by helping to propagate and defend the Faith. Unfortunately many graduates think of nothing but their careers. It is the task of societies to train individuals and give them the opportunity of working for Catholic Action.

THE first of the six Summer Schools of Catholic Action got under way in New Orleans on June 8th, closing five days later. Sponsored by the Sodality of Our Lady, the schools were also scheduled for St. Louis on June 15-20, St. Paul, July 6-11, Boston, Aug. 17-22, New York, Aug. 24-29, and Chicago, Aug. 31-Sept. 5. The topics selected for discussion include social, economic, and political problems, in addition to religious and spiritual subjects. All are treated with particular reference to youth. The staff of the Queen's Work, the headquarters in St. Louis, and a number of guest lecturers conduct the classes.

The Summer School of Catholic Action, begun in 1931, has been held in various cities of the country each year since then. Last summer the four conferences attracted 6600 priests, religious and laymen.

ENGLAND has a Catholic propaganda association—the League of God. Its aim is to bring all men to the knowledge, love and service of God. Each month a leaflet, short and to the point, beginning with some striking headlines which immediately catch the eye, is issued. Interest is roused by such titles as: "A Toy Engine," "Trouble on the Road," "The Last Bus." The leaflet gradually works round to some religious topic showing that in spite of this war, God is loving and just, that there really is a God, that there is another life after this, etc.

Experience is said to have proved these leaflets tremendously popular among non-Catholics in their homes, in factories and shipyards, and especially among the forces. The organization has the approval of Cardinal Hinsley, the Apostolic Delegate and most of the country's bishops.

BAY St. Louis, Miss., was host to one of four conferences being sponsored for priests, by the Natl. Cath. Rural Life Conf., on June 7-12. The second in the series was held at St. Benedict's College, Atchison, Kan., on June 21-26, the third at St. Louis University, St. Louis, on July 12-17, while the concluding conference will take place at St. John's University, Collegeville, Minn., on Aug. 2-7. These "Rural Life Schools" are devoted to a wide range of rural subjects, both theoretical and practical. Officials of the NCRLC together with other nationally known authorities comprise the faculties.

The movement was inaugurated two years ago when St. John's University scheduled the first such "school." Last year the conferences were conducted at St. John's and St. Benedict's. The earlier schools lasted ten days; the change to five was decided upon in order that a greater number of priests might be able to say mass in their parish churches on the Sundays immediately preceding and following the course.

MEETING jointly in San Antonio on May 20-22, the Cath. Conf. on Industrial Problems and the Cath. Association for International Peace considered numerous problems arising out of the war. The opening session attracted one of the largest audiences ever to attend a meeting of the Industrial Conference. Most Rev. Robert E. Lucey, host to the assemblies, spoke on the "Challenge of the Encyclicals," relating to the duties of management, labor, agriculture and government.

Other prominent speakers included Mr. William J. Green, of the Farm Security Administration, on rural problems, and Rev. R. A. McGowan, of the NCWC, on Catholic social principles with reference to labor and employers.

At the CAIP sessions Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department, NCWC, warned Catholics against isolationism and urged them to support the war effort to the fullest extent possible. A substantial number of these sessions were devoted to peace aims and post-war reconstruction.

ADDRESSING the annual meeting of the Bombay Vigilance Association, the Archbishop of the Indian See, its president, said that social vice is largely the result of economic conditions and that the Association should therefore pay attention to this aspect of the evil. Referring to the Catholic Women's Welfare Society founded in Bombay in 1938, the speaker declared he welcomed the news of the formation of two similar Societies in other parts of India, and added that the evil must be attacked at its source.

The Rev. J. Kellock declared it to be his conviction that preventive measures should include the provision of suitable means of earning a livelihood. This is one of the aims of the Catholic Women's Welfare Society which has had a number of successes in fitting girls "in moral danger" to take up honest well-paid jobs. "If the speaker's suggestion could be implemented on a large scale," the *Examiner* of Bombay remarks, "the 'economic aspect' of the problem would be on the way to being solved."

LOTTERIES

ONE of the most dubious means a State may resort to with the intention of raising funds for public purposes, a lottery, has been established in the Soviet Republic by the People's Commissariat for Finance. One of these lotteries, conducted earlier in the year, brought in one billion rubles.

The prizes amounted to 200 millions, thus the net profit was 800 million rubles. The prizes are in money or kind; money prizes range from 100 to 50,000 rubles. The prizes in kind are fur coats, watches, shoes, etc. The demand for lottery tickets (per 10 rubles) has never failed in Russia, according to the *Economist*, of London.

PERSONALIA

AMONG the reasons cited for the awarding of their gold medal by the La Salle College Council of the American Congress for Peace and Social Security, to Daniel Willard, chairman of the board of the B. & O. R. R., the following are of particular significance:

"For his social mindedness, his sense of justice and candor, his broad vision and initiative.

"For his policy of fairness set forth and maintained in the Baltimore and Ohio Management-Labor relations and its wide-spread influence for good there and elsewhere.

"For sponsoring the co-operative plan in industry, and for the harmonious relations existing between the 21 standard labor unions in the Baltimore and Ohio Railroad and its management."

In addition, the testimonial declares Mr. Willard was being honored "for his recognition of the dignity of the workers' personality, his sympathetic interest in their welfare, and for retaining their respect and regard during thirty-one years as president of the Baltimore and Ohio Railroad." The recipient of the medal departed this life on July 7th.

ORGANIZED LABOR AND THE FARMERS

BASED on what transpired at a hearing before a sub-committee, House Committee on Judiciary, the *National Grange Monthly*, for June, reports specific instances of racketeering on the part of a number of unions, whose victims were farmers in different parts of the country. In some cases the accusations were directed at teamsters' unions and their policy of declaring cargoes of vegetables, fruit and milk "hot."

One of the first witnesses called by the sub-committee, Jesse Childs, President of the Washington State Horticulture Association, declared the farmers were not labor-baiters, but they were strongly opposed to the lawlessness, injustice, racketeering, "hot cargo edicts," boycotts, and secondary boycotts, employed by the representatives of organized labor against farmers in certain sections of the country in recent years.

The extensive account, citing many examples of arbitrary action on the part of unions, published in the *National Grange Monthly*, has for two of its sub-headings these: "Amazing Revelations at Congressional Hearing," "Farm Groups Demand Remedial Legislation." The sub-committee is said to be considering means

and ways "to bring much needed relief to those who are being imposed upon by the tactics employed by certain labor groups, particularly the teamsters' union."

CO-OPERATION

IT appears the Canadian Co-operative Implements Limited is progressing slowly but steadily towards its primary goal, to raise the funds necessary to its purpose: the manufacturing of farm implements and machinery.

Thus far farmers in the three prairie provinces of the Dominion have subscribed \$325,000 in share capital; the total number of subscribers is 22,000. Considering conditions, the results of the membership campaign appear favorable. But membership alone does not guarantee the ability to put into practice what is in theory a highly desirable purpose.

AT Zurich, Switzerland, the *Lebensmittelverein*, a consumers' co-operative of 33,000 member-families, recently opened a new warehouse of modern construction, capable of storing the contents of 670 freight cars. More than 10,000 men and women have visited the building since its completion and, while on a tour of inspection, were told about the advantages of a system which depended for its success on mutual co-operation.

This Swiss co-operative, operating in a city of 350,000 inhabitants, was founded in 1878 and refers to itself as a "Republic of Consumers."

WITH the intention of promoting research in certain fields of endeavor the directors of the Consumers Co-operative Association voted a subsidy of \$10,000 annually for five years, at a meeting held in Scottsbluff, Nebraska. At the same time the directors decided to organize a subsidiary for the production of alcohol from farm products. In explaining the intention of the board of directors, President Howard A. Cowden said:

"Co-operative leaders long have felt the need of a research organization which would use and supplement information now obtainable from public agencies, such as the regional laboratories of the U. S. Department of Agriculture, the Bureau of Mines, the Bureau of Standards, and the laboratories of land grant colleges." Mr. Cowden thought the proposed research institute would more than pay its way.

RACIALISM

IN a letter addressed to the British community of Bengal, Bishop Westcott, of Calcutta, says that the greatest fault of the British has been "a calm assumption of superiority inherent in the British race" which has led them to despise and deprecate traditions, customs and practices different from their own which they regard as necessarily inferior because they are foreign. The Anglican prelate points out that industrialism has increased, and its results have not been counteracted "by association with cultured Indians"; the result has been a separation between the races "which is marked by the founding of clubs and institutions from which

Indians have been excluded." Either there must be co-operation or strife. "We Britishers as a race have not striven on our part to fulfill these conditions of fruitful co-operation for the development of Indian nationality."

Bishop Westcott goes on to explain that India is past the stage when tutelage is possible. "India is rich in men of ability and force of character. It is natural and right that power to control her affairs should be vested in them. I do not wish to dwell on the communal difficulties which militate against a united nation. If the charge which is frequently levelled against the British Government of having consistently fomented Hindu-Moslem antagonism is true, I deeply regret it."

WHITE-COLLAR EMPLOYEES

EARLY in June a local union of insurance agents at Philadelphia had the novel experience of suspension by its parent organization, because it had called a strike in violation of the CIO's national "no strike" pledge. More than 100 agents, employees of the Sun Life Insurance Co., were ordered back to work by national officers of the United Office and Professional Workers Union and local officials responsible for the strike were notified that they must stand trial.

The local Philadelphia union has had a contract with Sun for four years, and average earnings for 1941 were \$45 a week. In contract renewal negotiations, the local demanded an increase of \$6 a week. When conferences deadlocked, national officers took over. A recommendation that the local settle for a \$1.50 raise was spurned by the local and its members walked out. Local officials charge that UOPW's drastic action is motivated more by political than by trade union considerations.

LUXURY

WITH an average weekly attendance for 1941 of 85,000,000 admissions (estimated), motion picture theaters experienced one of the best years in their history. Receipts for 1941 are estimated at approximately \$1,100,000,000, or about the same as the figures for the record years, 1929-30.

While the latest Government figures available are those for 1939, statistics compiled from data for 1940, furnished by the Motion Picture Producers and Distributors and the Film Year Book, indicate the recent expansion of the industry. These figures show that at the end of 1940 the number of motion picture theaters had increased to 19,641, as compared with 15,115 in 1939, and that the number of employees in 1940 was 282,000, while the total payroll reached \$407,000,000. In amusement taxes alone, exclusive of income and state taxes, the motion picture theaters of the United States in 1940 paid to the Federal Government about \$43,843,000.

THE National Association of Broadcasters recently estimated that it requires a total annual outlay of about a billion dollars to amuse and inform the people of the United States by radio. This includes the cost of radio receiving sets, time on the air, talent for the programs, electricity, parts, tubes, and servicing. Gross sales of broadcasting time on networks and stations in 1941 amounted to \$237,600,000, as compared with \$207,956,000 in 1940.

Radio sets, tubes, and phonographs sold in this country from 1929 through 1940 averaged in value more than \$330,000,000 annually. Some 29,000,000 families, or about 84 percent of all families in the United States, own radios. Approximately 11,500,000 radio sets were sold in this country in 1940, more than in any previous year; these were valued at about \$390,000,000.

FAMILY ALLOWANCES

AMOTION advocating family allowances was recently signed by nearly 100 members of the British Parliament. In consequence of widespread interest in the proposal a White Paper showing the result of the Treasury inquiry into the subject of Family Allowances is to be published by the Government. Later Parliament will debate the topic.

It is estimated that a scheme conferring an allowance of 5s. for every child up to the age of 14 will cost about £100,000,000.

GROUP INSURANCE

INCREASING employment of workers by large plants is swelling the demand for group life insurance. In May, new group insurance was 87.7% above 1941 (group's record year) and in the first five months of this year it was up 87.8%. Group still accounts for less new business than the other two classes of life insurance, but it is coming up rapidly.

Reports of the Association of Life Insurance Presidents, covering 399 companies, show that a total of \$580,124,000 new paid-for life insurance was written in May. This represents about 81% of the total business. Ordinary insurance accounted for \$350,973,000, about \$10,000,000 less than April and \$108,000,000 below May, 1941. New industrial insurance was \$141,378,000, slightly above April, but 6.6% below May last year.

INTOXICANTS

IN the fall of last year His Eminence, Dennis Cardinal Dougherty, on one occasion pleaded with Catholics to promote the temperance movement in the United States, pointing to the increasing abuse of alcoholic liquors. More recently Cardinal Rodrigue Villeneuve, Archbishop of Quebec, issued a stern warning "against certain lamentable abuses in the matter of strong drink." Adding: "Statistical figures issued in the public accounts give more convincing evidence of its abuse than even the painful sights we witness every day."

Continuing, His Eminence declared: "We consider it our pressing duty to urge the public and military authorities to use all the means in their power to curb these abuses, which are so injurious to the common good and prejudicial to our hopes for victory. We would indeed be foolish to expect that any nation would be strong and vigorous in its morale and physically fit, without that self-mastery which can be preserved only by the spirit of sacrifice, self-denial and discipline."

Early in the spring of the present year, the Hierarchy of all Germany issued a Pastoral which deals with the same problem, but extends the scope of Cardinal Villeneuve's warning by including the abuse of tobacco in the admonitory declaration.

HISTORICAL STUDIES AND NOTES

THE SHORT-LIVED AMERICAN COLLEGE AT MUENSTER IN WESTPHALIA, 1866-85?

(Concluded)

List of Priests Educated at the American College, Muenster, and Ordained There from 1867 to 1874

24. Oberfeld, Hermann: Born at Hopsten (Frankfurt on the Main) about 1849, ordained May 25, 1872, arrived in the United States on Sept. 19, 1872. In 1873 he was stationed as pastor of St. Mary's Parish, Columbus, Lowndes County, Miss., Diocese of Natchez. In 1874 he was pastor of Sacred Heart Parish, Louisville, Miss., Diocese of Natchez, and in 1877 was pastor of St. Mary's Parish, Sulphur Springs, Madison County, Miss., Diocese of Natchez. Two years later he was the pastor of St. Paul's Parish, Vicksburg, Warren County, Miss., Diocese of Natchez, remaining here until some time after 1882. In 1886 he was stationed as pastor of St. Alphonsus Parish, Ocean Springs, Jackson County, Miss., Diocese of Natchez, and in 1887 was an assistant priest at the Cathedral of Natchez, continuing in that position until 1889; after that year his name disappears from the Catholic Directories.

25. Bergmann, Adolf: Born Nov. 20, 1846, at Sundern, Diocese of Paderborn, ordained June 7, 1873, arrived in the United States on Aug. 25th of that year. In 1874 he was stationed as assistant at Our Lady of Grace Parish, Hoboken, N. J., Diocese of Newark, and in 1879 was at McCauleville, Wilkin County, Minn. In 1882 he was the pastor of St. John's Parish, Wahpeton, Richland County, Dakota, and in 1886 was pastor at Pesotum, Champaign County, Ill., Diocese of Peoria. During 1887 and 1888 Fr. Bergmann was pastor of St. Joseph's Parish, Warsaw, Hancock County, Ill., in 1889 pastor of St. John's Parish, Boston, Erie County, N. Y., Diocese of Buffalo, and in 1891 pastor of St. Francis Parish, Durhamville, Oneida County, N. Y., Diocese of Syracuse. Here he remained until 1894, when he was transferred to the pastorate of St. Joseph's Parish, Oneida, Madison County, N. Y., Diocese of Syracuse, departing this life in that community in February, 1895, at the age of 48.

26. Nathe, Anton: Born Apr. 21, 1846, at Kruberg, Diocese of Paderborn, ordained June 7, 1873, arrived in the United States on Sept. 6, 1873. In 1874 he was stationed as assistant at St. Boniface Parish, Philadelphia, and in 1877 at St. John the Baptist Parish, Pottsville, Pa. Five years later Fr. Nathe was pastor of St. Maurice Parish, Ashland, Schuylkill County, Pa., Archdiocese of Philadelphia. Here he remained until 1898, when he was transferred to Blessed Sacrament Parish, Bally, Barks County, Pa., where he died on Nov. 19, 1902.

27. Preisser, Stephen Anton: Born June 10,

1847, at Albany, N. Y., ordained at Muenster June 7, 1873. The following year he was assistant pastor at Holy Cross Parish, Albany, N. Y., and in 1877 pastor of Our Lady Help of Christians Parish, Albany. From 1886 until 1894 Fr. Preisser was pastor of St. Peter's Parish, Oswego, N. Y., Diocese of Albany; in the latter year he was named pastor of St. Joseph's Parish, Syracuse, holding this office until his death on Aug. 20, 1917.

28. Wirtschorek, Anton: Born May 4, 1848, at Warendorf, Diocese of Muenster, ordained June 7, 1873, arrived in the United States on Sept. 7th of that year. From 1877 until 1895 he was pastor of St. Joseph's Parish, Freeburg, St. Clair County, Ill., Diocese of Alton, being transferred in 1895 to the pastorate of St. Polycarp's Parish, Carmi, White County, Ill. He filled this position until Sept. 28, 1898, when he died. In the directories his name is spelled Wirtschoreck.

29. Deckenbrock, Henry Augustine: Born May 5, 1848, at Everswinkel, Diocese of Muenster, ordained Dec. 20, 1873, arrived in the United States on May 16, 1874. In 1876 he organized St. Mary's Parish, Clarion, Clarion County, Pa., Diocese of Erie, where he remained until his death on Apr. 5, 1916.

30. Franck, Emil: Born July 21, 1849, at Hesbecke, near Attendorn, Diocese of Paderborn, ordained Dec. 20, 1873, arrived in the United States on May 16, 1874. In 1877 he was stationed as assistant at St. Joseph's Parish, Erie, Pa., remaining here until 1879 when he was named pastor of St. Severine Parish, Morris Township, Clearfield County, Pa., Diocese of Erie. Seven years later Fr. Franck was pastor of St. Severine Parish, Cooper's Settlement, Clearfield County, Pa., remaining until 1890 when he was transferred to the pastorate of St. Elizabeth Parish, Corry, Erie County, Pa., Diocese of Erie. This position he held until 1900. From 1902 until 1914 he was assistant at St. Joseph's Parish, Erie, and from 1915 until his death in January, 1922, was chaplain of St. Vincent Hospital, Erie.

31. Schoppe, Bernard: Born Nov. 13, 1847, at Hoerstel, Diocese of Muenster, ordained May 30, 1874, arrived in the United States on Sept. 19th of that year. Pastor of St. Henry's Parish, Sand Lake, Rensselaer County, N. Y., Diocese of Albany, from 1877 to 1886, he became pastor of St. Lawrence Parish, Troy, N. Y., Diocese of Albany, in the latter year, remaining there until 1890. In that year Fr. Schoppe became pastor of Our Lady Help of Christians Parish in Albany. After nine years he was transferred to Schenectady, N. Y., as pastor of St. Joseph's Parish, departing this life on Sept. 16, 1915.

32. Schmitz, Anthony: Born Feb. 13, 1846, at Reifferscheid, Diocese of Treves, ordained Dec. 23, 1873, arrived in the United States on May 9, 1874. The pastor of the Church of the

Maternity, Lincoln, Logan County, Ill., Diocese of Chicago, in 1877, he became pastor of Ss. Mary and Patrick Parish, Kickapoo, Peoria County, Ill., Diocese of Peoria, in 1879. In 1887 he was transferred to Richland, La Salle County, Ill., Diocese of Peoria, as pastor of Ss. Peter and Paul Parish. In 1901 the name of the community was changed to Lenore, Tonica P. O. Fr. Schmitz remained as pastor until his retirement in 1907, after which his name disappears from the directories.

33. Hout, Charles: Born about 1846 at Treves or Juelich, ordained Dec. 20, 1873. In 1877 he was pastor of St. Joseph's Parish, Lockport, Will County, Ill., Diocese of Chicago, and in 1886 was pastor of St. Mary's Parish, Henry, Marshall County, Ill., Diocese of Peoria. The following year Fr. Hout became pastor of the Church of the Maternity, Lincoln, Logan County, Ill., Diocese of Peoria, remaining until 1891, when he is listed for the last time as pastor; thereafter his name disappears from the directories.

* * *

The remark made by Fr. Rump in his letter of Jan. 10, 1889, that "the funds had been used for the American missions until late years, when they were given to the African missions, because there is no longer a scarcity of priests in American dioceses," implied that the American College functioned until about 1885. We have no information whatsoever about this latter phase of the American College at Muenster. On the whole, the institution was private in character. In his five-volume standard work on the history of the Church in Germany in the nineteenth century Brueck has not the slightest reference to the College. Beda Kleinschmidt speaks of it briefly in his "Auslanddeutschum und Kirche."¹⁾

The Diocese of Muenster enjoys the distinction of having supplied the United States with a larger number of priests than any other German diocese. Reiter's "Schematismus" (New York, 1869) lists the names of 1111 German priests laboring in the United States in that year. Of these 120 came from the Diocese of Muenster, 102 from that of Paderborn, 54 from Freiburg, 51 from Cologne, 39 from Osnabrück, 38 from Ratisbon, 36 from Rottenburg, 35 from Strassburg, 33 from Trier, 30 from Brixen, and 290 from forty other dioceses in Germany.

The number of German-American priests was only 39: 9 from the Archdiocese of Baltimore, 6 from Cincinnati, 4 from Brooklyn, 3 from New York, 3 from Pittsburgh, 2 each from Detroit and Harrisburg, and 1 each from the Dioceses of Buffalo, Cleveland, Galveston, Milwaukee, Newark, Philadelphia, Richmond, St. Louis, Vincennes and Wheeling.²⁾ In 1869 one-third of the priests in the United States were of German extraction.³⁾

This study is based on the sketch by Dr. S. Widmann, published in the June, 1924, issue of *Central-Blatt and Social Justice*. It remains the only source available today.

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

French Village: A Pioneer Parish

THE diligence bestowed by Rt. Rev. Msgr. C. Goelz on the compilation of the story of St. Philip's Parish at French Village (now a part of East St. Louis), Illinois, has resulted in a historical souvenir of more than ordinary interest.

French Village was at first just what its name indicates, a community inaugurated by settlers of French Creole stock in 1800. However, there was among them even at that time an individual with a decidedly German name, Lawrence Schoenberger, who is said to have come to America in 1789 and to have reached this western outpost of civilization about the beginning of the last century. A creek, which emerges from the Bluffs that frame the historic American Bottoms, was named after him. Whether he was a German Alsatian or hailed from some other part of the old Holy Roman Empire, seems not to be known.

Mass was said for the first time at French Village on Oct. 27, 1837, "in the house of Madame Germain, with about twenty persons present." From that time on services were conducted there at irregular intervals. The Catholic Directory mentions French Village for the first time in 1836, and after 1841 the parish is regularly listed in issues of that year book.

For a long time St. Philip's was a struggling parish. On Nov. 28, 1875, its pastor, Rev. John Peter Klein, recorded the following: "Collection 35 cents: Rain! Big dance at C's saloon." Charitably, Msgr. Goelz adds: "No doubt rain, muddy highways, cold weather, and deep snow seriously interfered with church attendance."

Among subsequent pastors of the parish the history mentions Rev. Aloys Wegmann. "He established St. Philip's School as a free school," Msgr. Goelz writes, "so that no child should be barred for non-payment of tuition charges." In order that the memory of this faithful pastor, whose deep interest in the lot of the burdened and oppressed was well known to us, should remain alive in the parish, a marble memorial has been erected at the entrance of St. Philip's Church, declaring him to have been both a "Pastor and Benefactor."

Let us add that Fr. Wegmann not long before his death, in 1909, participated as a lecturer in the first study course, conducted in St. Peter and Paul Hall, St. Louis, under the auspices of the St. Louis District League. He was the author of a prayer book for children, which missionaries have declared to be of superior value.

¹⁾ Muenster, 1930, Vol. II, p. 11.

²⁾ Reiter, p. 229. ³⁾ Ibid., pp. 230 sq.

COLLECTANEA

FROM France, where in February, 1848, the people had dethroned the Citizen King, Louis Philippe, the revolution quickly spread to other parts of Europe. In Germany it created what came to be known as the "Mad Year."

These events were hailed in our country by both liberal and radical Germans as harbingers of a new era. Demonstrations were arranged by them with the intention of arousing the sympathy of all of the people for the popular risings, which seemed destined to lift the face of old Dame Europe.

One such meeting was held in St. Louis on the 26th of April, 1848. Gustav Körner, later a supporter of Abraham Lincoln and Lt. Governor of Illinois, who probably came from Belleville to participate in the event, speaks of it as "the greatest popular demonstration ever held in St. Louis." He describes the various features thus:

"Three German military companies marched at the head of the procession, while the German artillery company fired salutes. Many Frenchmen participated in the parade; French, German, Polish, Italian flags were numerous, yes, even the 'German Roman Catholic Benevolent Society' marched along. Bryan Mullanphy, one of the most prominent citizens of St. Louis, delivered the chief address. More than 2000 men paraded, accompanied by 500 torchbearers. Ultimately, the marchers assembled at the Court House where, after the close of the hymn 'Which is the German's Fatherland,' Christian Kribben and William Palm spoke well and enthusiastically."¹⁾

The German Roman Catholic Benevolent Society, mentioned by Körner, was founded Dec. 13, 1846; its representative, John Amend, was a delegate to the inaugural convention of the CV, conducted at Baltimore in 1855.

Neither of the two volumes of Herman Schuricht's "History of the German Element in Virginia"²⁾ contains information about an early German settler of the State, mentioned by Professor Thomas P. Abernethy, author of "Three Virginia Frontiers." It is from him we learn that the first known settler to establish himself in what is known as Valley of Virginia "was one Adam Miller or Müller, a German from Lancaster County, Pa."

"According to tradition," the account continues, "he was visiting Eastern Virginia when apprised of Spotswood's journey of 1716 to the waters of the Shenandoah. Following in the Governor's footsteps, he crossed the Blue Ridge at Swift Run Gap and selected a tract of land, just opposite, on the far side of the mountains. Returning to Lancaster County, he brought a group of families with him and took up his residence near the present town of Elkton in 1726 or 1727."³⁾

Sometime in 1729 "the Valley was visited by

a Pennsylvania German named Jacob Stover, who was apparently working in collaboration with the Van Meter family, Indian traders of New York, New Jersey, and Pennsylvania. In 1730 the Virginia Council made grants of 10,000 acres to Stover and 30,000 to the Van Meters on condition that they would settle one family for every thousand acres. These were the first of such grants, but numerous others followed."

Due, perhaps, to the circumstance that the Eichsfeld, in the Prussian Province of Saxony, was a small Catholic enclave, the emigrants it sent to America have proven themselves sturdy Catholics. They were never numerous in our country, but where one did meet them one discovered them to be people of particular mettle. This quality possibly accounts for the fact that the late Rev. John Baptist Wand, who departed this life on Apr. 8, 1942, in St. Elizabeth Hospital, Baker, Oregon, had continued for 25 years as pastor of Condon, in the Diocese of Baker City, to which parish no less than five missions are attached.

Born at Heiligenstadt, the capital of the Upper Eichsfeld, on April 3, 1868, the deceased completed his studies in our country and was ordained to the priesthood at St. Louis on Nov. 16, 1893. He was one of six brothers who became priests, while two sisters were nuns. Prior to his removal to Oregon Fr. Wand, diocesan consultor and prosynodal examiner, at one time labored in the former Diocese of Alton. His last charge in Illinois was St. Joseph's Parish, at Meppen.

Even as late as the sixties of the nineteenth century European emigrants, on their way to America, were exposed to great hardships. In many cases this was due to the inefficiency and carelessness of ship owners and the negligence and worse of crews.

Hermann van Ham has discovered a document in the Prussian Archives at Coblenz, reporting on the condition from which emigrants on the Austrian ship "Giuseppe Baccaria," which had sailed from Trieste on the Adriatic for New York. The bread furnished passengers was moldy, the potatoes rotten and likewise the water, preserved in used kerosene barrels, which, at the time—in 1868—were made of wood.¹⁾ On arrival of the ship in New York 20 out of 180 passengers had died.

According to a statement in the recent jubilee edition of the *Tägliche Volkszeitung-Tribüne*, of Omaha, the first German newspaper in Nebraska was the *Nebraska Paladium*, founded at St. Marys, a small settlement located twenty miles south of Council Bluffs, which no longer exists. The land was carried away by the Missouri. The fifth issue of the publication was dated August 30, 1854, and contained an appeal for settlers to locate in Nebraska.

¹⁾ Das deutsche Element i. d. V. St. v. Nord-Amerika, 1818-1848. Cinc., 1880, p. 349.

²⁾ Balt., 1898 and 1900.

³⁾ Loc. cit., La. State Univ. Press, 1940, pp. 55-56.

¹⁾ Quellen zur rheinischen Auswanderforschung etc. Reprint, Rheinische Vierteljahrsschriften. Bonn, 1936, Vol. VI, No. 3/4, p. 324.

BOOK REVIEWS AND NOTES

Received for Review

Bourgeois, C. E. *L'Assistance a l'Enfant sans Soutien* (*Trois-Rivieres*). Pelland, M. Leo, C.R. *L'Action catholique et la politique. La Franc-Maconnerie. Lettre encyclique "Humanum genus" de Leon XIII. Charte du travail. L'organisation professionnelle de l'Etat français Ecole Sociale Populaire*, Montreal, 1942. P. c., 32 p. each Price 15 sous each.

"Radio Replies." Third Volume. By Rumble and Carty. St. Paul, 1942. Mission Edition. P. c., 346 p. Price 50 cts.

Herbert, Lady Mary E. *Ven. Vincent Pallotti, Apostle and Mystic*. Revised and enlarged by the Rev. Nicholas M. Wilwers, F.S.M., M.A. The Pallottine Fathers, Milw., 1942. Cloth, 160 p.

Borgmann, Rev. Henry, C.Ss.R. *Eastertide in the Golden Age*. Clemany Press, Saratoga Springs, N. Y., 1942. P. c., 28 p.

Prindeville, Rev. Carlton A. C.M., S.T.D. *Our Lady of the Miraculous Medal. Twenty-seven Short Sermons for the Weekly Novena*. B. Herder Book Co., St. Louis, 1942. Cloth, 127 p. Price \$1.25.

The Meaning of the Mass. By Rev. Paul Bussard and Rev. Felix M. Kirsch, O.F.M.Cap. Illustrated. P. J. Kenedy & Sons, N. Y. Cloth, xiv-329 p. Price \$2.25.

Woodgate, M. V. *St. Louise de Marillac, Foundress of the Sisters of Charity*. B. Herder Book Co., St. Louis, 1942. Cloth, 196 p. Price \$2.00.

Schlarmann, Most Rev. Joseph H., D.D. *Catechetical Sermon-Aids*. B. Herder Book Co., St. Louis, 1942. Cloth, 540 p. Price \$5.00.

Reviews

A LIST of old books, published by a Catholic bookseller, contains the following title and explanation:

Rosegger, Peter. *The Forest Schoolmaster* (A classic by an Austrian Catholic novelist). Putnam.

The very fact that Putnam put out the book should have caused the bookseller to pause. Moreover, the mere fact that Rosegger was baptized in the Catholic Church does not make him a Catholic novelist. He was everything but that and the *Waldschulmeister*, as the novel is called in German, has serious defects.

Rosegger was a Liberal, so liberal in fact that when the Away-From-Rome movement overran Austria, and also the particular province of Styria, of which he was a native, Rosegger assisted in building a Protestant church, dedicated, however, to Our Lady.

A Call to Service. A Handbook in the Field of Charity for Volunteer Women's Organizations. The National Conference of Catholic Charities, 1317 F St., N. W., Washington, D. C. Price 15 cts.

Catholic Action, the "participation of the laity in the apostolate of the hierarchy of the Church," is largely expressed in charity toward our neighbor. Bishop Noll remarks that Christian Charity more than verbal persuasion or argument converted the pagan world to Christ.

A handbook for the woman volunteer work-

er helps to see that no essential type of charity is omitted and that needless duplication is avoided. This one makes practical suggestions for the use of existing parish and diocesan organizations and gives some guiding principles for Catholics in this work. It outlines many types of volunteer service and should be very helpful to all organizations of Catholic women.

J. H., S.J.

Hoffman, Ross. *Tradition and Progress*. Bruce, Milwaukee. Price \$2.00.

Most "isms" seeking adjustment of social-economic ills, label themselves "progressive." By this most of them seek to convey the idea of a complete break with the traditional past. In this book, written from the viewpoint of the historian, Mr. Hoffman strives, and with considerable success, to scotch such a definition of progress.

In the chapter on "Marxist History and Liberalism," he explains how Liberalism holds tenaciously to the right of private property while eschewing the rules of Christian ethics that place limits to it. Marxism in its revolt from the rugged individualism of Liberalism stresses use rather than possession as the desideratum of reform, but makes its supreme struggle to prove that religion is the cause of the abuses of capitalism.

Likewise in the chapter "Property the Basis of Liberty" the author shows how the modern concept of liberty viewed from the economic standpoint has been severely warped. What is being sought as the foundation for liberty is not such economic ownership as permits, encourages, and warrants personal planning and choice, but such wages as will let the worker buy what he will, and such hours of labor as will leave him an idealistic measure of untrammeled leisure. What has thus been really secured turns out to be not liberty but insecurity and increased dependence.

The chapter which will probably be of keenest present interest is "The Church and the Totalitarian State." In the American mind especially "totalitarianism" and "dictatorship" have come to be considered synonymous. Using the concept of "State Absolutism" to express "totalitarianism," Mr. Hoffman will startle many with his classification of some of the leading nations of the world. Since the totalitarian State admits no jurisdiction over its subjects save its own, it obviously excludes the independent right of religion. Judged by this standard any form of government may be totalitarian.

In all, there are twelve chapters in the book, all excellent expository essays, seemingly independent, yet all converging admirably to prove the author's general thesis, namely, that there is an unchanging element in the life of the human family which we call tradition, and which may not be ignored by any forward movement that would bear the note of sound progress.

W. J. O'SHAUGHNESSY, S.J.

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All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

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3835 Westminster Place, St. Louis, Mo.

Motto for the Convention

MANY of the addresses and sessions of the St. Louis convention of the CV and NCWU, now being outlined, will be concerned directly with the motto selected for the assembly, and all will refer to it to a greater or lesser extent. Excerpted from the 1941 Christmas message of Pope Pius XII, the motto follows:

"We cannot close Our eyes to the sad spectacle of the progressive de-Christianization, both individual and social, which from moral laxity has developed into a general state of debility. From this has resulted open denial of truth and of those influences which, illuminating our minds regarding good and evil, must fortify family life, private life, and the public life of the State."

Outstanding Convention in Prospect

TO judge from present indications the 87th annual convention of the Catholic Central Verein of America and the 26th annual assembly of the National Catholic Women's Union will go down in the history of both organizations as a convention that met the challenge of the times. The program, nearing completion as this issue of *SJR* goes to press, is calculated to help members find the answers to a multitude of problems arising from the war.

There is no question as to the serious character of the meetings scheduled, from the opening sessions Saturday, Aug. 22nd, to the closing on the following Wednesday. Representatives of the St. Louis societies, hosts to the gathering, are hard at work to ensure the success of the convention, to make of it a vital answer to a vital problem.

Of special significance are the various mass meetings and public gatherings. The first of these will take place Saturday evening at Hotel Coronado, convention headquarters, when the Victory-Peace Meeting gets under way, featured by the address of a representative of the Treasury Department. On Sunday morning after the official opening the delegates will march in procession from the hotel to the St. Louis Cathedral for the pontifical mass at which Most Rev. John J. Glennon, Archbishop of St. Louis, will preside. After mass lunch will be served to the delegates at the hotel.

The civic demonstration is scheduled for mid-afternoon in the auditorium of the St. Louis University Law School. The speakers will be Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., Rev. Theodore Leutermann, O.S.B., of Atchison, Kan., and Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau. Fr. Theodore will discuss "The Catholic Doctrine of Peace."

The youth rally has been announced for Sunday evening. Rev. Edward A. Bruemmer, second vice-president of the CV in charge of the youth movement, and Mr. Lutz will address this assembly, to be held at the hotel.

Following the mass on Monday at St. Francis Xavier (College) Church in honor of the Holy Ghost, the delegates will assemble for the joint opening session at which Presidents William H. Siefen and Mrs. Mary Filser Lohr, and Fr. Bruemmer will read their annual messages. A youth clinic holds the spotlight Monday afternoon. Rev. Frederick Mann, C.Ss.R., of Wichita, and Rev. Victor T. Suren, of St. Louis, will be the principal speakers, while some ten discussion leaders, both clerical and lay, from all parts of the country, have signified their willingness to participate in the open forum to follow.

Monday afternoon will also be reserved for meetings of convention committees, in particular the benevolent society, constitution and resolutions committees.

Monday evening will see another joint gathering of the men and women, this time for the annual report of Director F. P. Kenkel of the Central Bureau. At its close the important credit union conference begins; a number of prepared speeches and discussion from the floor make up the pattern of this session.

Tuesday, the feast of St. Louis, will be devoted primarily to business matters, with the resolutions committee presenting its first report in the evening. A like routine has been announced for Wednesday morning, with the convention being brought to a close in the afternoon by means of a religious service.

The business meetings will be particularly important this year as the agenda includes such questions as the CV and the war, the constitutional revisions, benevolent societies, and *Social Justice Review*. The Committee on Social Action will begin its meetings on Fri-

day afternoon; while the meetings of the resolutions committee are to start Sunday evening.

Outstanding among the events on the program of the NCWU is the mass meeting of the organization, planned for Tuesday evening in the Law School auditorium. Most Rev. Christian H. Winkelman, Bishop of Wichita, Rev. William J. McGucken, S.J., of St. Louis University, Mrs. Lohr, and Very Rev. Anthony T. Strauss, of St. Charles, spiritual director of the NCWU, are to be the speakers. The formal opening of the mission exhibit is scheduled for Saturday when Very Rev. Msgr. Mark K. Carroll, director of the Archdiocesan Society for the Propagation of the Faith, Rev. Joseph A. Zimmermann, S.J., missionary in South Dakota, and two Indian girls whom Fr. Zimmermann will bring with him, are to speak. A separate youth conference for young women is being arranged for Tuesday afternoon, to be featured by six short addresses presented by young women. Miss Marion Horn, of Hamden, Conn., second vice-president of the NCWU in charge of the youth movement, will be chairman. A maternity guild conference is also being planned.

This brief outline of the highlights of the program should serve to indicate the value and scope of the coming convention. It is imperative that every society affiliated with either organization arrange to be represented, regardless of the sacrifice entailed. Prospective delegates are urged to make train or bus reservations immediately, to ensure their obtaining transportation to St. Louis.

Gratefully Appreciated

SUCCESSFUL beyond expectations have been the results of the Central Bureau Emergency Fund drive. On June 30th, the end of the fiscal year, the totals stood at 583 gifts amounting to \$4185.43, although since then additional monies have been received.

Significant, too, is the fact that the seven leading States are responsible for 428 of the gifts, totaling \$3169.41, meaning that the 23 other States represented produced 155 contributions amounting to \$1016.02. Missouri is first with 88 gifts and \$914.61, followed by Illinois, 73 and \$618.05; New York, 75 and \$605.40; Minnesota, 57 and \$291; Pennsylvania, 71 and \$288.45; Connecticut, 20 and \$229; and Wisconsin, 44 and \$223.

Meanwhile, the number of copies of "Guide Right," for which the money is primarily being used, has passed 103,000, distributed to American men in service whether in our own country or overseas. Some 27,000 copies of the companion leaflet, "The Name of God," have also been distributed.

Societies affiliated with the CV and NCWU have accounted for the largest amount, as 285 units have contributed \$1769.92. One hundred and five bishops and priests have donated \$1268.60, 140 laymen \$704.90, 30 laywomen \$286.51, with a diocese, a college, three convents, 13 monasteries, four parishes and a hospital making up the balance. The amounts received range from 50 cents to \$400; the latter sum was contributed by a priest in Missouri. Five dollars was by far the most "popular" amount as 236 gifts of this kind were received.

With the expansion of the military forces, it is almost impossible to keep pace with the demand especially for "Guide Right." Hence, members and friends of

either organization are urgently requested to continue sending contributions to make possible the continued distribution of the two leaflets which chaplains everywhere have enthusiastically endorsed as pre-eminent in value.

Missouri's Golden Jubilee Convention

RELIGIOUS services predominated at the golden jubilee convention of the Catholic Union of Missouri, conducted in the beautiful, newly decorated Ss. Peter and Paul Church, St. Louis, on May 31st and June 1st.

In addition to the convention mass, presided over on Sunday by Most Rev. George J. Donnelly, Auxiliary Bishop of St. Louis, the delegates participated in a May devotion Sunday afternoon, a requiem mass Monday and a Holy Hour that evening. These services carried out the convention motto, "a return to the altars."

The women's division, meeting jointly with the men, celebrated the silver jubilee of its founding. The meeting was abbreviated this year in view of the fact that the Branches will be hosts to the national conventions in August.

The convention was honored by the presence of CV President William H. Siefen and the president of the NCWU, Mrs. Mary Filser Lohr, who came from New Haven, Conn., and New York City respectively to participate in the gathering. Both addressed the joint sessions as well as the delegates' meetings.

The preliminary executive meetings were held Saturday evening. On Sunday morning Rev. Andrew H. Toebben, the pastor, and Mr. Vincent Metzger, chairman of the local committee, welcomed the delegates, in whose name responded Presidents Bernard A. Kuhlmann, Mrs. Rose Rohman and the young men's president, Mr. William Sweeney. At this time the presidents read their annual messages, after which the members marched to the parish church.

Very Rev. Anthony T. Strauss, spiritual director of the CWU, celebrated the high mass, while Very Rev. Msgr. Martin B. Hellriegel preached the sermon, on the "six duties" to be performed today. Following mass Bishop Donnelly blessed the new banner of the women's organization.

In the afternoon the three groups conducted short business sessions and then assembled in the church for the May devotion. After that the members and guests marched in procession to a temporary May altar on the parish grounds and returned to the church for the concluding exercise. Rev. Edward A. Bruemmer, second vice-president of the CV, preached the sermon. Later in the afternoon the youth mass meeting got under way. Addresses were presented by Miss Audrey Richey, "What Our Country Owes to Religion"; Mr. Herman Kohnen, "What We Owe Our County"; and Rev. Victor T. Suren, spiritual director of the young ladies' District League, "Catholic Youth's Duty in Post-War Reconstruction."

The jubilee dinner, attended by some 385 people, was served in the school auditorium at 6 o'clock. The State Branch and national presidents addressed the gathering, while Rev. Frederic Eckhoff, of Bonnott's Mill, delivered the principal talk, "In Defense of the Church."

On Monday, immediately following the requiem mass celebrated by Rev. Joseph A. Vogelweid, spiritual director of the men's Branch, a joint assembly heard Mr. Bernard E. Lutz, assistant to the Director of the Central Bureau, present the institution's annual report, and Mr. W. W. Warren relate the plans made up to that time regarding the national convention. Business sessions occupied the balance of the day. The men's ses-

sions were featured by an address by Mr. Siefen, the credit union and benevolent society conferences, and the reports of the various committees, especially the resolutions committee. The financial secretary announced receipts of \$1425.28 and expenditures of \$925.88 since last year's convention in September. A recommendation receiving particular attention was that concerned with the launching of a campaign to secure new affiliates.

Resolutions were adopted on the Holy Father, de-Christianizing society, the liturgical movement, mobilization of women, youth and the CU, religious education, literature, motion pictures and the radio, and the jubilees. Mr. Herman B. Gerdens, of St. Louis, was elected president for the coming year. He will be assisted by Frank H. Billings, St. Charles, first vice-president; Mrs. Rose Rohman, St. Louis, second vice-president; Fred Bangert, St. Louis (president of the young men's section), third vice-president; Vincent Metzger, St. Louis, fourth vice-president; Cyril J. Furrer, St. Louis, financial and corresponding secretary; Bernard Gassel, St. Louis, recording secretary; Edwin J. Ell, St. Charles, treasurer; Frank X. Huss, St. Louis, marshal; Frank Nouss, Washington, flag bearer; Joseph J. Muenster, St. Louis, banner bearer; Herman Heuser, Kansas City, and Carl Gassel, St. Louis, directors for two-year terms; and Fred Vogel, Jr., Jefferson City, and Harry Jacobsmeyer, St. Louis, directors for one-year terms.

Fr. Toebben conducted the Holy Hour to close the convention.

No. 55 a Success

THE foreshortened 55th annual convention of the CV of Connecticut took place on Sunday, June 8th, in Meriden. In view of the fact that the State is one of the defense production centers of the country, officers of the Branch had determined to limit the assembly to one day in order that delegates would not lose any time away from their places of employment. Convening jointly with the men the women's section sponsored a successful meeting.

The salient feature of the gathering, according to reports received from participants, was the spirit prevailing throughout the day. It seemed the delegates were more than merely conscious of their obligations in these difficult times and went about their appointed tasks with the conviction their organization has much to offer in time of crisis. In fact, it is said that on all sides the members declared the 55th annual assembly to have been "the best we have had in years."

This spirit was especially manifest in the discussions at the business meetings. Every point brought up for consideration received the interested comment and opinion of large numbers of the delegates.

Early in the morning the members of both the CV and CWU divisions met in joint assembly. At this time National President William H. Siefen outlined the coming convention in St. Louis while the president of the NCWU, Mrs. Mary Filser Lohr, urged the women to continue or even to intensify their efforts, particularly at the present time. State Branch Presidents Charles J. Belinski and Mrs. Gertrude S. Wollschlager read their annual messages at this session, following which the delegates and visitors proceeded to St. Mary's Church for the solemn mass. The spiritual director of the men's section, Rev. Anthony M. Kaicher, pastor of St. Mary's and host to the convention, preached the sermon of the mass.

Lunch was served by members of the parish; afterwards the officers held their executive meeting. This in turn was followed by a business session which occupied the remainder of the afternoon. Mr. Charles Frey, of Waterbury, was elected president for the coming year; Frank Rewinkel, Meriden, was named vice-president; Edward F. Lemke, Meriden, secretary; and Edmund Madden, New Britain, treasurer.

It is at once apparent the public functions were few and far between. But by concentrating their attention on matters of business the delegates even in the short time at their disposal felt at the close of the day that the convention was outstanding in every respect. Another indication of the adaptability of the CV and its units to changing conditions.

Convention in a Tent

NO longer will the North Dakota Branch be known as the Central Verein of North Dakota. At the annual convention of the organization held in Sykeston on June 20-22 the delegates voted to change the name to the Catholic Men's Union.

The convention was outstanding in several respects, not least of which was Catholic Action Day on Sunday. The entire day was given over to public functions following the early mass at which the members and visitors received Communion. After a short business session they marched in procession to a tent erected on the grounds of St. Mary's Parish, where Most Rev. Aloisius J. Muench, Bishop of Fargo, celebrated pontifical mass. Most Rev. Vincent J. Ryan, Bishop of Bismarck, preached the sermon, analyzing the convention motto, "Post-War Reconstruction for God and Country."

At the civic meeting in the afternoon Bishop Muench explained the significance of Catholic Action, Bishop Ryan considered peace and war, and Governor John Moses discussed the meaning of Flag Day. Rt. Rev. Abbot Cuthbert Goeb, O.S.B., of Richardson, likewise addressed the assemblage. Of particular interest was the singing of St. Michael's Indian choir under the direction of Brother Felix, O.S.B., which rendered songs in Latin, English and their native Sioux. Also participating in the program was the band from Ana-moose.

Early Sunday evening Benediction services were conducted in the parish church. These in turn were followed by the youth meeting held in the tent. Speakers on the program included Bishop Muench, Abbot Cuthbert and Mr. B. C. Tighe, principal of the Fargo Senior High School, all dwelling on phases of the youth movement and problem. The day was concluded with the exhibition of the film, "The King of Kings," shown in the Sykeston city hall before an overflow audience. Again a feature of the evening was the musical program executed by the St. Michael's Indian choir. At Benediction the group sang the Pange Lingua.

Saturday was devoted chiefly to the meetings of the executive committee while the regular convention business was conducted throughout Monday. The past year was reviewed at these sessions and plans laid for the coming twelve months.

The success of the convention furnishes added proof of the fact that a small community such as Sykeston can discharge adequately the function of host to an event of this kind. Rev. Al. J. Sommerfeld, the pastor and promoter of the CV in the Diocese of Fargo, together with his committee capably handled all details of arrangement, including especially those of housing the delegates and feeding the large crowd gathered for Catholic Action Day on Sunday.

Busy Assembly in Menasha

MEETING for the first time in three years, the CV of Wisconsin conducted what appears to have been a remarkable convention at Menasha on June 26-28. Last year the biennial meeting was cancelled.

So that the delegates would not lose much time off from work the sessions got under way Friday evening and closed Sunday afternoon. The first meeting was a gathering of all the delegates in a resolutions committee session. On Saturday the spiritual director, Rev. John J. Grasser, celebrated a solemn mass, after which the business assemblies began. In his annual message President Joseph E. Holzhauer referred to the following points: membership, Catholic Action, the Catholic press, youth, oratorical contests, credit unions, co-operation, the retreat movement, peace, national defense, and the Central Bureau Expansion Fund, among other subjects. Six delegates were elected to represent the organization at the national convention.

Encouraging to the delegates was the presence of some 15 priests, although the pastor of St. Mary's Parish and host to the meeting, Rt. Rev. Msgr. John Hummel, could not attend due to illness.

Public features occupied the center of attention on Sunday. Rt. Rev. Msgr. Jos. A. Marx, P.A., vicar general of the Diocese of Green Bay, celebrated pontifical mass, with Very Rev. Cyprian Abler, O.F.M.Cap., of Appleton, preaching the sermon. Following dinner served in the parish hall and a band concert by the St. Mary High School Band, the mass meeting began. Rev. Joseph A. Becker welcomed the members and guests in Msgr. Hummel's name. Addresses were delivered by Mr. John Grade on "Literary Sewage" and Mr. Thomas Loescher on "Movie Education"; both are high school students. The chief speeches were made by Mr. Joseph G. Grundle, secretary, Cath. Family Protective Life Assurance Society, on "Catholics Courageous," and Rev. William Groessel, rector of St. Francis Minor Seminary, St. Francis, Wis., on "The Family, the Cradle of Vocations." Musical selections rounded out the program.

Resolutions adopted treated of the Holy Father, the war effort, State rights and individual rights, lay retreats, religious vocations, and parish credit unions.

Mr. Holzhauer was elected president, to be assisted by Ben Gottsacker, Sheboygan, vice-president; Oscar Dorn, Menasha, recording secretary; August Springob, Milwaukee, corresponding and financial secretary; and Frank Seitz, Racine, treasurer. The delegates voted to hold a convention again next year.

Notes

A number of important decisions were reached by the convention. For instance, the delegates agreed the Branch should defray the cost of subscriptions to *SJR* in behalf of all universities and colleges in the State, whether Catholic or non-Catholic.

Three CV Life Memberships and two In Memoriam Enrollments were obtained during the convention. The organization arranged for the enrollments for the late Archbishop of Milwaukee, Most Rev. Michael Heiss, and the late Mr. Marcus Schwinn, besides providing a Life Membership for Rev. Francis J. Betten, S.J., now at Marquette University, Milwaukee. Other such memberships were taken out by Rev. Andrew M. Krammer, of Fennimore, and Mr. Holzhauer.

The national convention delegates were instructed to convey to the St. Louis assembly the Branch's wish that the name of the Central Verein be changed. A

resolution asserted the delegates should "strenuously urge the Catholic Central Verein of America to consider changing the name of said body to Catholic Congress for Social Action."

Honor rolls prepared in advance of the meeting were presented to men who have performed outstanding services to the organization. Recipients were Messrs. Frank C. Blied, Harry Chapman, Anton Dreis, Frank Dockendorff, Peter Mannebach, Joseph Birck and Frank Esdepsky.

The officers were authorized to consider the possibility and advisability of publishing a four-page quarterly bulletin under the supervision of the spiritual director, to be concerned with current social questions. This would be sent to the entire membership.

Patronal Celebration

SEVERAL associations affiliated with the CV conducted programs in observance of St. Boniface Day early in June. The Volksverein and CWU of Philadelphia, for instance, sponsored a Catholic Day and Youth Rally as its celebration. This event, held in St. Boniface Parish hall on June 14th, was well attended. Special guests of the day were members of the graduating class of the Roman Catholic High School for boys.

Rev. Francis J. Litz, C.Ss.R., pastor, officiated at the religious services held in the church, likewise preaching the sermon. Rev. Frederick Nastvogel, C.Ss.R., and Fr. Litz spoke at the mass meeting, featured by the presentation of the playlet, "Catholics and Their Country." This was written and arranged by Rev. Anthony L. Ostheimer, and presented by members of the high school class. Choral and orchestral selections were interspersed in the program, which was concluded with a social gathering and reception.

The annual observance of St. Boniface Day sponsored by the Allegheny County Section of the CV was held on June 7th in St. Michael's Parish. Preceding the mass the participants marched in procession to the church. Mass was celebrated by Rev. Leonard Gownley, C.P., while the sermon was delivered by the pastor, Rev. Benedict Huck, C.P.

Following the services a dinner was served in the parish auditorium.

Knights of St. George Join CV

FIRST national Catholic organization to be affiliated as such with the Central Verein is the Catholic Knights of St. George, fraternal insurance association with headquarters in Pittsburgh. The affiliation was completed by correspondence recently between officers of the CV and Mr. John Eibeck, supreme president of the Knights and former president of the CV. The society will pay a membership fee of \$100 annually.

As early as last fall members of the Knights' board of managers determined to seek affiliation. Clarification of constitutional provisions had to be made, however, before this could be effected.

For many years the Knights of St. George have

been paying half the per-capita tax for any of its units desiring to join a State Branch of the CV. Mr. Eibeck reports this practice will be continued. "Be assured," he wrote, "that the CV has some staunch friends in our group who readily understand the need for additional help to carry on its far-flung activities."

The Knights' Biennial Meeting

SCRANTON, PA., was the scene of the eleventh biennial convention of the Knights of St. George, on May 24-26. The event was arranged somewhat after the fashion of the CV assemblies, including a number of religious services and business meetings. The Bishop of Scranton, Most Rev. William J. Hafey, celebrated the mass on Sunday, the sermon of which was preached by Very Rev. George T. Schmidt, V.F., who read a message of greeting from the Apostolic Delegate conveying the papal blessing.

Interest centered upon the report for the preceding two years by Supreme President John Eibeck. Revealing that the Knights, which enjoys affiliations in seven States, gained 1720 new members in the period, Mr. Eibeck further pointed out that ledger assets had increased from \$4,832,648 in 1940 to \$5,096,354 in January of the present year. Thus far the organization has purchased \$90,000 worth of war bonds.

Both Mr. Eibeck and Mr. Killmeyer were re-elected for a two-year term. Bishop Hugh C. Boyle, of Pittsburgh, is spiritual adviser.

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: St. Louis, August 22-26.

CU and CWU of Arkansas: September 5-7.

CV and CWU of New York: Buffalo, September 5-7.

St. Joseph State League of Indiana: Lafayette, September 20-22.

CV and CWU of California: San Francisco, September.

Central Society and CWU of New Jersey: Union City, September 19-20.

CV and CWU of Minnesota: St. Cloud, September 20-21.

CV, NCWU Representatives at Field Mass

BOTH the CV and the NCWU were again represented at the annual memorial solemn field mass conducted on Decoration Day at the National Cemetery in Arlington, Va. Following the mass, celebrated by Rt. Rev. Msgr. Leo M. Finn, of Bridgeport, Conn., Presidents William H. Siefen and Mrs. Mary Filser Lohr and representatives of 64 other national Catholic organizations placed wreaths at the Tomb of the Unknown Soldier. The event was held under the patronage of Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond.

At the lunch following the ceremonies, in the May-

flower Hotel, Washington, Mrs. Lohr was invited to speak in the name of the national associations of Catholic women. A similar honor was accorded Mr. Siefen last year when he addressed the gathering in the name of the men's groups.

Our organizations were also represented by men and women from Connecticut, New Jersey, Maryland and Pennsylvania.

Jubilees

A N event unusual in the annals of any religious order or congregation in our country took place on May 28th in Westmont, Ill., when nine Franciscan Fathers celebrated their diamond and golden jubilees. Rev. Florence Kurzer marked his diamond and Rev. Bernard Wewer his golden sacerdotal jubilee, while Rev. Frs. Eugene Hagedorn, Albert Bruesermann, Aurelius Bruegge, Theodosius Plassmeyer, Didymus Storff, Lullus Seebot and George Wetenkamp observed the golden anniversary of their profession into the order. A tenth priest, formerly a member of the Sacred Heart Province of the Franciscans, Rev. J. Hugolinus Storff, brother of Fr. Didymus, celebrated his diamond sacerdotal jubilee in Rome on this occasion.

Virtually all of the jubilarians have been more or less close friends of the Central Verein, in particular Fr. Bernard, pastor of St. Anthony Parish, St. Louis, and the Frs. Theodosius and Eugene. Fr. Bernard turned over the facilities of his parish to the CV convention committee in 1932, when several functions were conducted in St. Anthony's.

It is of interest to note that only two of the jubilarians, Fr. Theodosius and Fr. George, were born in this country, the others being natives of Germany.

The ten Fathers represent a total of 474 years in the priesthood, 542 years in the religious life, and 731 in age. *Ad multos annos.*

In 1917 a young priest, just ordained, was appointed assistant pastor at St. Peter's Parish, Jefferson City, in the shadow of the Missouri State capitol. The pastor was the late Rt. Rev. Msgr. Joseph Selinger, the assistant was Rev. Joseph A. Vogelweid.

On June 11th of this year Fr. Vogelweid, now the pastor of St. Peter's, celebrated the silver jubilee of his ordination. The years between have been filled with accomplishment. After 14 years as assistant to Msgr. Selinger, the jubilarian became pastor of St. Stanislaus Parish near Wardsville, but in 1934 was returned to St. Peter's as administrator, again to help Msgr. Selinger, and in 1938, shortly following the latter's death, became pastor.

Fr. Vogelweid also "inherited" from his pastor the office of spiritual director of the CU of Missouri. He is one of the most generous benefactors of the missions among members of the CV.

When the Central Verein decided to hold its first convention in the West, in 1929, the lit-

tle community of Salem, Ore., was selected. Due in part to the aid rendered by Rev. Joseph F. Scherbring, spiritual director of the CV of Oregon, and pastor of St. Boniface Parish, in Sublimity, situated near Salem, the convention was markedly successful.

Fr. Scherbring labored many months with his small band of co-workers to insure the success of the meeting, and any misgivings the members of the CV may have had were quickly dispelled as they noted the evidences of carefully laid plans. Even after the dissolution of the Oregon Branch a few years ago, Fr. Scherbring continued his interest in the work of our organization; in fact he attended the convention in New Ulm two years ago. His parish men's society has retained its affiliation with the CV and in response to the Central Bureau's emergency appeal of last Christmas contributed \$32 to the fund.

Fr. Scherbring observed the silver jubilee of his ordination on June 2nd. Members of our organization will be interested to know that this staunch friend has achieved this milestone in his priestly career. The jubilarian celebrated a high mass of thanksgiving on the occasion.

Through the Summer Months

DESPITE the fact that certain CV district groups curtail their activities during the summer months and in some cases wait until fall to resume their programs, the great majority carry on throughout the year. The meetings chronicled below are indicative of the type of work being conducted by our associations.

The June session of the St. Louis and County District League was featured by religious exercises held in Ss. Peter and Paul Church. The services consisted of devotions in honor of the Sacred Heart, a sermon of the life of St. Boniface, and Benediction with Rev. A. F. Ellebracht as celebrant. At the business meeting the delegates discussed the welfare of men in induction centers immediately after being drafted, especially as regards attenstance at mass on Sundays. Fr. Ellebracht, having welcomed the members in the name of the pastor, spoke on the circulation of objectionable periodicals. Mr. Arthur Hanebrink was elected president of the League for the coming year.

The newly elected officers were installed at the meeting held July 6th in Holy Ghost Parish, following the religious services conducted in the church. An extended report was presented regarding the League's discussion club, which recently noted its second anniversary, and the possibility of instituting another speech training class. The members voted to sponsor a day of recollection in the fall and heard the spiritual director, Rev. Joseph F. Lubeley, discuss the attempts at proselytizing in South America by non-Catholic missionaries. The activities of the parish credit unions of the area were commented upon by Mr. B. Barhorst as was the proposed Federal sales tax by others. Near the close of the meeting the members considered ways to interest more people in the organization's efforts. A penny collection for the CV youth movement amounted to \$3.69.

A number of the priests present addressed the delegates. These included Rev. R. B. Schuler, the pastor, who outlined the efforts of the young men's section, Rev. Wm. T. Fischer, on the discussion club, Rev. Thomas Durkin and Rev. Robert Schwegel.

The tenth annual Catholic Day celebration of the Southern Minnesota District Federation of Catholic Societies was held June 14th at Morgan. Very Rev. Rudolph Neudecker, of Marshall, celebrated solemn high mass, while Rev. Thomas Diehl, of Wabasso, preached the sermon. Following lunch served in the city hall by members of the parish, the officers met in an executive session. This in turn was followed by the public program and rally at which Rev. Walter Peters, of St. Paul, was the principal speaker. Mr. Michael Ettel, president of the CV of Minnesota, also addressed the meeting, as did several other speakers. Rev. Alphonse J. Schladweiler, the pastor, was in charge of arrangements.

In conjunction with the golden jubilee celebration of St. Mary's Parish, Windthorst, the Northern District, Cath. State League of Texas, conducted its 14th annual meeting in that community on May 5th. At three o'clock in the afternoon President Alois Berend, Rev. Francis Zimmerer, O.S.B., the pastor, and others welcomed the delegates. Rev. Albert M. Schreiber, O.S.B., a native of Windthorst, delivered the principal address, on the youth problem.

The members conferred honorary membership in their organization on Rev. Frowin Koerdt, O.S.B., of Muenster. A series of resolutions were adopted on the occasion, dealing among other things with loyalty to our country, support of the Catholic press, and entertainment of soldiers. Mr. Jos. Lindemann and Mr. Henry Ostermann were elected president and secretary respectively; both are from Windthorst.

At the monthly meeting of the Ss. Peter and Clemens Society, St. Paul, one of the larger affiliates of the CV of Minnesota, the members discussed ways and means to provide copies of "Guide Right" for men inducted into the army at Fort Snelling, St. Paul. Dr. Franz Mueller, of the faculty of St. Thomas College, and contributor to *SJR*, joined the society at the meeting.

The Allegheny County federation continues to sponsor quarterly meetings under the direction of President Frank Stifter. State Branch officers and priests regularly address these sessions. Some time ago the president of the Pennsylvania section, Mr. F. Wm. Kersting, spoke on industrial relations at a meeting in Pittsburgh. Together with other CV units the federation has drafted a pledge of loyalty to country, called a "Declaration of Principle."

The Volksverein of Philadelphia sponsored the exhibition of four motion pictures, in sound and technicolor, at a special meeting held July 6th in the organization's meeting hall. The films were devoted to animal and bird life. No admission price was charged.

Necrology

WORD has been received of the death of Rt. Rev. Msgr. Godfrey Birrenbach, of Colwich, Kan., on Apr. 25th. Described as a man "of consuming zeal and energy," the deceased labored in the Diocese of Wichita for almost 42 years, having been ordained on July 15, 1900, at Louvain.

A staunch friend of the CV of Kansas, Msgr. Birrenbach on more than one occasion was host to annual conventions of the organization besides attending many of the meetings in other communities. Ill health compelled him to retire from active duty in January of last year.

Born in Cologne, Germany, on June 25, 1875, the deceased came to this country immediately following his ordination. He labored as pastor at Willowdale, Kan., until stricken with typhoid fever two years

later. He went to Germany to regain his health and upon his return in 1906 was named pastor at Dubuque; four years later the priest became pastor at Bushton and in 1923 was assigned to Sacred Heart Parish, Colwich, where he remained until his retirement. Msgr. Birrenbach was appointed diocesan director of the Society for the Propagation of the Faith in 1923 and was created a domestic prelate in 1931.

His parish was known far and wide as a model rural parish. In fact it was so designated by the Natl. Cath. Rural Life Conf.

Never in good health, Msgr. Birrenbach withstood attacks of disease throughout the greater part of his life, but the illness which began last year proved fatal.

The majority of the deaths reported in the columns of our monthly are concerned with rather elderly men. It is with sorrow we note their passing. But it is with a particular feeling of loss we announce the death of Mr. Joseph B. Bushwinger, of Troy, N. Y., who died on May 30th at the early age of 37.

President of the St. Joseph's Society of that city and a vice-president of the CV of New York, Mr. Bushwinger was one of the more promising younger men in the Central Verein. He had demonstrated his interest in our efforts in many ways, by attending conventions, faithfully discharging the obligations of his offices, and maintaining his enthusiasm for the work throughout each year.

Funeral services were conducted from St. Lawrence's Church on June 2nd.

Miscellany

ON July 2nd the Central Bureau began Volume 30 of its Press Bulletins. Issued weekly in both English and German, the bulletins are the Bureau's contribution to the Catholic press in many parts of the world. They have been published without interruption for the past 29 years and have achieved widespread recognition as articles of pre-eminent value on social, economic, historical, apologetical and religious subjects.

The bulletins continue to appear with regularity in many Catholic newspapers and magazines, and on occasion in others. Within the past year two of the English articles were reprinted in *The Catholic Digest*.

In conjunction with the golden jubilee of the CU of Missouri and the silver jubilee of the women's section, the organizations published a 60-page souvenir history. Copies were distributed on the occasion of the recent convention in St. Louis. The cost of production was covered by subscription.

The history of the men's section was written by Rev. Frederic Eckhoff, of Bonnots Mill, that of the women's by Rev. Christian J. Martin, of Cape Girardeau. Rev. Bernard A. Timpe was general editor. Numerous pictures of officers and spiritual directors are included. The cover is a liturgical drawing bearing the inscription "I am the vine, you are the branches."

A permanent committee, to be known as the Press and Central Bureau Committee, was instituted at an executive meeting of the CV of Pennsylvania, held in Allentown on July 12th.

This is the first standing committee to be appointed by the Branch. It will seek to promote especially the sale of subscriptions to *SJR* and to advance the objectives of and assist the Central Bureau.

Payment for the two In Memoriam Enrollments and the Life Membership voted by the CV of Wisconsin at its convention in Menasha has been received by the Central Bureau.

The Life Membership is in favor of Rev. Francis Bettinger, S.J., of Marquette University, Milwaukee, the In Memoriam Enrollment in behalf of the late Archbishop Michael Heiss and Mr. Marcus Schwinn.

Of the \$10,000 promised by the CV of Minnesota toward the completion of the Central Bureau Expansion Fund \$7000 has now been pledged. By the middle of June some \$5900 of the pledges had been paid.

Officers of the section recently urged member societies to help realize the objective of \$10,000 in the near

Fifteen thousand marchers and close to a quarter of a million spectators tell the story of the "On to Victory" parade held in New Haven, Conn., on July 4th, the largest ever conducted in the history of that city.

Only one Catholic group was represented in the parade, viz., St. Boniface Parish, which provided one of the 75 floats participating in the demonstration. This float, a replica of an altar, was adjudged by the secular press as easily the outstanding arrangement of its kind in the parade. Throughout the three-hour march it provoked wave after wave of thunderous applause.

Responsible for the float were Rev. John A. Heller, pastor of St. Boniface Parish and spiritual director of the CWU of Connecticut, and President William H. Siefen, a member of the parish.

Fredericksburg, scene of the recent annual convention of the Cath. State League of Texas on July 15-16, is a community of rare distinction. Founded in 1847 by a group of German settlers, it was, in the first years of its existence, on the outermost frontier of the nation. So much so that fear was expressed the settlers would be slaughtered by the Indians, something which never happened, however.

The community was the first home of Admiral Chester Nimitz, commanding officer of the Pacific Fleet, and the home of Most Rev. Sidney M. Metzger, Coadjutor Bishop of El Paso. The President of the State League, Mr. Joseph Molberg, resides in Fredericksburg, as do Mr. Felix Stehling, treasurer of the Cath. Life Insurance Union of Texas, and Miss Sophie Heep, honorary president of the CWU section.

Appointment of Mr. Linus C. Glotzbach, CV member of New Ulm, Minn., as regional director of the Federal Works Agency, for nine States west of the Mississippi, was announced on June 9th by Brig. Gen. Philip B. Fleming, administrator. The region embraces Minnesota, Iowa, Missouri, Kansas, Nebraska, North and South Dakota, Colorado and Wyoming, with headquarters in St. Paul, Minn.

Mr. Glotzbach, a native of Sleepy Eye, Minn., has made his home in New Ulm since 1923 when he was graduated in law from Notre Dame University. He is a member of St. Joseph's Society, New Ulm.

DAS SOZIALE APOSTOLAT

WALD UND WALDVERWUESTUNG.

I.

Die Bedeutung des Waldes für das Klima, die Wirtschaft und Kultur eines Landes und Volkes wurde erst spät und bis heute nicht voll erkannt. Wie man lange für die Schönheit einer Landschaft keinen oder wenig Sinn hatte, so auch nicht für den Wert des Waldes. In dem im neunten Jahrhundert entstandenen deutschen Epos „Heliand“ /:Heiland:/ wird „Wüste“ mit „Wald“ übersetzt. Die Kultivierung eines Landes war ehemals gleichbedeutend mit der Ausrottung des Waldes: ein einerseits ein bis zu einer bestimmten Grenze notwendiger Kampf gegen denselben, der aber anderseits ebenso notwendig die Wertschätzung des Waldes durch Jahrhunderte verhinderte.

Auch die Kulturvölker der späteren Zeit gingen, in falsch verstandener Bodenkultur, zerstörend gegen den Wald vor. „Je länger ein Land bewohnt ist,“ schrieb bereits vor 150 Jahren der französische Naturforscher Buffon, „desto ärmer wird es an Wald und Wasser.“ Selbst die schwersten Folgen der Waldverwüstung öffneten den Völkern nicht die Augen. Sie kamen ihnen nur rätselhaft vor. Erst die vorgeschrittene Naturwissenschaft, deren Ergebnisse jedoch kaum in die Öffentlichkeit drangen, erkannte die in der Zerstörung des ersten Regulators der Bewässerung und der Fruchtbarkeit liegenden Ursachen und Folgen. Erst heute weiss der gebildete Forstmann und Landwirt, bemerkt G. Rauhut,¹⁾ dass der Wald eine wertvolle filtrierende Decke für den Erdbothen gegen alle flüssigen Niederschläge bildet, die sie schützend an sich zieht und deren Verdunstung sie wesentlich verzögert, und dass durch die Ausdünstung der Blätter eine beträchtliche Menge Feuchtigkeit unmerklich der Atmosphäre zugeteilt wird und, von den Winden fortgetragen, ganze Länderstrecken bewässert und befeuchtet. So werden Ueberschwemmungen und Wolkenbrüche verhütet, die Quellen frisch und lebendig und die Flüsse wasserreich erhalten.

Zu den Ländern der alten Welt, in denen die Waldrodung in den Jahrhunderten nach der Völkerwanderung am vernünftigsten durchgeführt wurde, zählt in erster Linie Deutschland, in zweiter vielleicht Frankreich. Bereits Karl der Große verlangte in einer Verordnung, die Wälder bei der Rodung nicht allzusehr zu lichten. Die Benediktinermönche, denen Deutschland und Frankreich in erster Linie die Bodenkultur zu verdanken haben, erwiesen sich, als das wirtschaftlich erlaubte Mass der Waldrodung erreicht war, nicht als weitere Zerstörer, sondern als Schützer der Wälder. Ein Ähnliches gilt von einem Grossteil des Adels, bei

dem allerdings das Jagdinteresse das Forstinteresse überwog.

Zur Erhaltung des deutschen Waldes trug vieles die wirtschaftsgeschichtliche Tatsache bei, dass derselbe ursprünglich nicht Privat-, sondern Gemeineigentum war. Das Privateigentum hat sich „bei Grundstücken“, sagt W. Roscher,²⁾ „viel später entwickelt, als bei /:mobilen:/ Kapitalien; von allen Grundstücken aber am spätesten bei denjenigen, die am wenigsten mit Arbeit und Kapital verschmolzen werden können, d. h. bei den Wäldern.“ Das Mittelalter kannte den privaten, den persönlichen Waldbesitz kaum oder nur in sehr geringem Umfange. Wald, Weide und Wasser waren nach germanischen Recht und Herkommen „gemeine Nutzungen aller Markgenossen.“ Wie die Mark hatten später die Gemeinden grosse Waldflächen in Besitz genommen; herrenloser Grund gehörte dem Landesherrn, der ihn an Adel und Klöster vergabte.

Infolge der allmählichen Auflösung der Markgenossenschaften gingen auch ihre Waldungen zum grossen Teile in landes- und grundherrlichen Besitz und in den Besitz von Städten und Dörfern über. Als sich sodann infolge der wachsenden Ausnutzung des Waldes in der zweiten Hälfte des Mittelalters der Konflikt zwischen Privatinteresse und Gemeinwohl immer schärfer geltend machte, da löste sich dieser Konflikt, wenn auch unvollkommen und gewaltsam, zu Gunsten des Gemeinwohles, vor allem durch die Bannlegung oder die Inforstierung der Wälder. Diese Bannlegung, d. h. die Uebernahme des Waldeigentums seitens des States, hoher Geistlicher und Korporationen, oder auch seitens der grossen Beamten, die an der Spitze der Markgenossenschaften gestanden hatten, war „zwar formell einer der stärksten, bald monarchischen, bald aristokratischen Eingriffe in die sinkende Volksfreiheit, aber sachlich doch ein Mittel, die ganz unpassend gewordene Form der Gemeinnutzung abzustreifen, das Wesen derselben jedoch beizubehalten. Denn die Rechte der früheren Miteigentümer dauerten jetzt als Waldservituten fort, welche entweder auf dem Holzertrage des Waldes oder auf seinen Nebenprodukten lasten.“³⁾

In den letzten Jahrhunderten verlor der Adel durch die politische Umgestaltung und den wirtschaftlichen Niedergang den grössten Teil seiner Waldungen. Die Forste der Stifte und Klöster anektierten in der sogenannten Säkularisation vom Jahre 1803 die Staatsregierungen; sie bilden heute in Deutschland eine Hauptquelle ihrer Einnahmen. Von dem gegenwärtigen Waldbestande des Deutschen Reiches treffen: auf Staatswaldungen 17,05%, Gemeinwaldungen 2,3%, Gemeindewaldungen 17,05% und Privatwaldungen 46,5%.

(Fortsetzung Folgt)

F. X. HOERMANN

²⁾ System der Volkswirtschaft, Bd. 2, S. 188.

³⁾ Ebenda, Bd. 2, S. 191.

Christl. Liebe, nicht Philanthropie.

WAS haben denn die abgeleiteten Phrasen von Menschlichkeit, menschlicher Würde und Freiheit noch für einen Sinn, wenn sie damit den von Gott geliebten Menschen absichtlich ignorieren und aus ihrem Wohltun selber eine Religion sich schaffen wollen? Die Zeit dieser Menschenfreunde, die dem Volke Gott nehmen und dafür Brot geben möchten, ist wieder einmal vorbei. Diese Phrasen und demagogischen Kniffe haben heute ihre Wirkung tatsächlich verloren. Und wir gehen nicht fehl, wenn wir die schweren Anschuldigungen, die zufolge der „Moralkrise des Abendlandes“ gegen das Christentum erhoben werden, auf jene Nachlässigung des Christentums umadressieren, die da glaubte, ohne Christus, ja, unter ausdrücklichem Verzicht auf Christus sein Heilswerk an der Welt besorgen zu können. „Gebt den Armen Christus wieder, wenn ihr ihnen ihr wahres Erbteil wieder geben wollt!“ (Lacordaire). Und wenn ihr auch die christliche Liebe als erfolglose, versagende Utopie hinstellen wollt, die Liebe ist darum nicht weniger wirklich und wirksam.

LEO HOLL

Für die Gesundung der Familie.

IN der Schweiz wird zur Zeit die Frage des Familienlohns und der Zulage für kinderreiche Familien lebhaft erörtert. Als nun jüngst auch auf sozialistischer Seite sich wachsendes Verständnis kundgab für den wohltätigen Einfluss des Familienlohns und insbesondere die Berücksichtigung der Kinderzahl für die Höhe der Zulage, schrieb ein Mitarbeiter der täglichen *Zürcher Neuen Nachrichten*:

„Wir freuen uns sehr, dass auch von dieser Seite ein mächtiger Zuzug stattfindet. Ohne Zweifel sind die moralischen und religiösen Faktoren für die Gestaltung des Familienlebens von einer ganz ausschlaggebenden Bedeutung. Trotzdem dürfen auch die sozialen und vor allem die volkspolitischen Argumente nicht ausser acht gelassen werden. Man wird nicht übersehen dürfen, dass der Verfall des Familienlebens und der Mangel am Willen zum Kind nicht bloss auf die subjektive Bosheit der Menschen, sondern auch auf wichtige und oft entscheidende Einflüsse im Wirtschafts- und Sozialleben mitzurückzuführen sind. Unser Wirtschafts- und Sozialleben, das Geschäftsleben, die Lohnverhältnisse, Steuerpolitik, unser Sport, Ferien- und Vergnügungswesen sind meistens vollkommen individualistisch eingestellt. Statt ein gesundes Volksleben, das sich in der Familie vollziehen würde, zu fördern, lösen sie es auf. Die Familie ist im wirtschaftlichen, ja auch im sozialen und staatlichen Leben, Planen und Wirken überhaupt kein Begriff. Nicht die Familie, sondern ausschliesslich das Individuum ist meistens die Einheit, mit der gerechnet wird.“

Solle das Familienleben gesunden, so müs-

ten nicht nur die moralischen Grundsätze, sondern auch diese objektiven Faktoren geändert werden. Hier liege auch der Hauptgrund, warum wir uns für den Familienlohn einsetzen: Wir fordern endlich nicht blos ein Individual-, sondern ein richtiges Familieneinkommen. „Das gab es in früheren Zeiten,“ erklärt der kath. Schweizer, „da der Erwerb sich meistens im eigenen Haus vollzog, wo die Kinder dem Vater behilflich sein konnten (z. B. im Bauernhof!), meistens von selbst. Heute aber, wo die Arbeit ausserhalb der Wohnung in einem fremden maschinisierten Betrieb konzentriert ist, muss ein anderer gerechter Ausgleich geschaffen werden!“

Leider nehmen die dem Mindestlohn vorschreibenden Bundesgesetze unseres Landes nicht die geringste Rücksicht auf die Familie. Man könnte ja die Leute sonst auf den Gedanken bringen, die normale Kinderzahl sei berechtigt!

Ein Blick in die Zukunft: 1894.

DIE Möglichkeit der Unterdrückung aller in deutscher Sprache in unsrem Lande erscheinenden deutschen Blätter erinnerte uns an ein Scherzblatt, *Der Mohikaner*, herausgegeben vom Festkomitee der „Sechsten Convention des Verbandes Deutsch-Amerikanischer Journalisten und Schriftsteller.“ Die Tagung fand in Chicago vom 9. bis 11. September, 1894, statt.

Der erwähnte *Mohikaner* sollte die letzte Ausgabe des Blattes, aus dem Jahre 2036, vorstellen. In der Ankündigung, „To Whom It May Concern!“, heisst es:

„Mit heutigem Tage (dem 9. Sept.) und der vorliegenden Nummer geht unser Blatt als deutsches Paper ein, und tritt an dessen Stelle ‘The Yankee Times’ in English... Es ist ein distressing fact, aber of absolutely no use sich der Idea hinzugeben, dass ein deutsches Blatt heutzutage noch existen könnte.“

Im weiteren Verlauf der Ankündigung heisst es noch: „der *Mohikaner* stirbt, er ergibt sich nicht. Unser letzter deutscher Setzer setzt heute zum letzten Mal Deutsche types. Es sind die letzten, die wir besitzen, und sind wohl nicht mehr in genügender Zahl vorhanden. What of it! Niemand wird uns lesen; die history of America allein wird uns ein Andenken bewahren.“

Was kommen würde, verhehlte der Verfasser der letzten Ausgabe des *Mohikaners* sich und andern keineswegs. Er erklärt:

„In den United States gab es eine Zeit, wo die influence des german race recognized wurde. Them times are passed. Deutsche gegen Deutsche fighteten sich, in Politics, in der Press, im Saloon. Sie sassen beim Bier, sie canegirsiten, sie talkten gescheidt, aber sie thaten nichts.“

Dass die Deutsch-Amerikaner jener Tage nicht gerade in den damaligen deutschen Kaiser verliebt waren, verrät eine fingierte Ausland-Despesche:

„Weimar, 10. Sept. Im Reichstheater wird heute mit der Aufführung der Militär-Tragödie ‘Wilhelm II’, von

Fürst Rober Pichelving, begonnen. Die Schlacht im 33te Akt wird am 30te September geschlagen und sind zwei Divisionen nach Weimar beordert worden."

Möglicherweise werden wir über kurz oder lang erleben, was das vorausahnende Blättchen in seiner Lokalspalte berichtet:

"Vom Scheidungsgericht wurden gestern neunhundert Ehescheidungen eingetragen. Seit der nicht mehr obligatistischen offiziellen Anmeldung des Eintretens zweier Personen in ein eheliches Verhältniss, sind auch die Scheidungsklagen an Zahl auf ein Minimum zurückgesunken."

Pressfreiheit und väterliche Gewalt.

IM Jahre 1828 liess der Luzerner Chorherr Franz Geiger eine Flugschrift erscheinen mit dem Titel: „Etwas über die Pressfreiheit“, in der er den folgenden wesentlichen Standpunkt entwickelte:

„Die Wurzel des Staates ist die Familie. Der Mensch hat demnach im Staate keine anderen ursprünglichen Rechte, als die er aus der Familie mitbringt. Nun möchte ich fragen, ob der Hausvater nicht die Pflicht habe, Stillschweigen demjenigen Hausgenossen aufzulegen, der unschickliche Reden führen will? Ist der Hausvater nicht der natürliche Zensor, der verhindern muss, dass z. B. eine unzüchtige Erzählung vor seinen Kindern vorgebracht werde? Oder soll er warten, bis die Erzählung ärgerliche Eindrücke vor seinen Kindern gemacht habe, und dann hintennach den Erzähler bestrafen? Hat es denn nicht die nämliche Bewandtnis im Staate? Der Regent ist der Hausvater, der die Pflicht hat, die äussere Moralität des Volkes, wie die Kirche die Pflicht hat, die innere, zu befördern. Er muss demnach verhindern, dass nicht schädliche Schriften in Umlauf kommen und die öffentliche Meinung vergiften. Wenn er wartet, bis das Uebel verbreitet ist, und alsdann den Uebertreter straft, so hat er seine Pflicht verletzt. Die Strafe des Uebertreters macht das Uebel nicht mehr gut.“

„Das ist eine merkwürdige und bedeutsame Stellung zum Problem der Pressefreiheit,“ erklärt Dr. E. F. J. Müller-Büchi in seinem Vortrag „Oeffentliche Meinungsbildung und Familiennot.“ Bedeutsam, weil sie auch auf wichtige ideengeschichtliche Zusammenhänge hinweist. Geiger gehörte zu dem Kreis geistig führender Männer, die in den ersten Jahrzehnten des 19. Jahrhundert in Luzern wirkten und die Ueberwindung der Luzerner Aufklärung und die Begründung jener katholischen Volksbewegung anbahnten, die dann die neuzeitliche Geschichte der katholischen Schweiz so stark mitbestimmen sollte. Die angeführten Aeusserungen zeigen Geiger als originellen Weiterdenker konservativer Staatslehren; der Grundgedanken von der familiären Begründung des Staates und der Vaternatur aller politisch-sozialen Autorität.

Diese Grundsätze sind bei uns so gut wie gänzlich verschollen. Wenn wir Katholiken revolutionär sein wollen, im besten Sinne des

Wortes, so müssen wir zurückkehren zu Grundbegriffen erwähnter Art. Wir begnügen uns zu viel mit Konzessionen und halben Mitteln, wo wir Vorkämpfer einer grosszügigen Gegenreformation sein sollten.

Wenn es nicht reicht.

ALS wir unlängst eine grosse Sendung Kleider ausschickten an Missionare, erhielt der Oblatenpater J. Schultz, Seelsorger einer deutschen Kolonie in der Wildnis Saskatchewan, einen Ballen. Leider reichte die Sendung nicht aus zur Befriedigung der Bedürfnisse der Kolonisten. Daher fragte der Missionar bei uns an, ob es denn gar nicht möglich sei, ihm eine weitere Spende zukommen zu lassen.

„Vielleicht findet sich irgendwo ein Vinzenzverein,“ heisst es in dem Brief, „der mir zu helfen bereit wäre. Sie können sich denken wie es mir geht: ein Nachbar erzählt es dem anderen und dann kommen sie an, während ich nicht im Stande bin ihnen zu helfen. So kam eine Familie mit neun Kindern und ich hatte sie tatsächlich vergessen! Das tut weh, der Familie und auch mir. Vielleicht können Sie mir nochmals aus der Verlegenheit helfen.“

Die Verteilung der Kleider bereite ihm manche Schwierigkeit. „Aber für die Armen,“ schreibt Pater Schultz, „darf man schon etliche Unannehmlichkeiten dulden. Und ich vermag deren eine Portion zu vertragen; wenn ich nur wieder einigen geholfen habe.“ Glücklicherweise sind wir in jüngster Zeit fortgesetzt mit Kleidern bedacht worden und infolgedessen vermochten wir des Missionars Wunsch zu erfüllen.



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Acknowledgment of Monies and Gifts Received

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Gifts in Kind

were received from the following men and organizations of men (including receipts of June 30, 1942):

Wearing Apparel: Steven Stuve, St. Louis, 1 pr. shoes, 1 hat, 1 old coat, 1 lot clothing; August Werner, Chicago, 11 pr. shoes.

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